University of Alberta

Leadership Development: Expanding the Framework:

"Founding the Holy"

by

Landor Stewart Liddell ©

A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfillment
of the requirements for the degree of Doctor of Philosophy

Department of Secondary Education

Edmonton, Alberta

Fall 2005

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Abstract

This theoretical study of leadership addresses the need for leadership curricula that are consciousness expanding rather than constricting. The identified problem is that influential leadership literature can be limited by a technical-rational orientation. A leadership curriculum founded in hermeneutic, phenomenological, and existential thinking is advocated.

Chapter 1 identifies the need to understand the informing cultural assumptions behind leadership curriculum with hermeneutics as an appropriate research methodology.

Given the centrality of self in leadership curricula, modernist assumptions of self are examined along with implications for leadership curriculum in chapter 2, with the contention that this is a limiting frame for leadership.

Chapter 3 proposes that an interpretive-phenomenological view of self provides for an expansive view of self. Taylor's (1985) modernist, strategic self appears to align with a managerial orientation, and his interpretive self appears to align with leadership complexities.

Chapter 4 expands the interpretive phenomenological framework to include existential thought. Tillich's (1952b) discussion of existential polarities was a helpful reference from which to explore existential ideas and leadership issues.

Chapter 5 is one of three chapters that provide a forum for applying the interpretive-phenomenological and existential framework to current leadership ideas. In this chapter leadership and management are considered from a dialectical perspective. Schneider's (2004) idea of a "fluid center" illustrates this dialectical process.

Chapter 6 explores the subject of leadership and creativity. Heidegger's (1962) existential-phenomenology and Rank's (1932, 1958) existential-psychology offer expansive possibilities to this subject.

Chapter 7 examines the subject of leadership and spirituality. An interpretive-phenomenological and existential framework brings definition to the idea of spirituality and clarity to the frequently confused concepts of morality and ethics.

Chapter 8 discusses an expansive leadership development curriculum that utilizes the interpretive-phenomenological and existential framework. Gallagher's (1992) hermeneutic approach to education was a helpful resource in this undertaking.

In summary, the renewal of leadership curriculum through critical awareness, creative engagement, and pedagogical thoughtfulness is advocated. Interpretive-phenomenology and existential thought can contribute to this expansive undertaking.

Acknowledgements

I wish first of all to express my appreciation to my thesis advisory committee, Dr. Rosemary Foster, Dr, jan jagodzinski, Dr. Ingrid Johnston, Dr. Max van Manen, and Dr. Jim Parsons. I am grateful for the collegial manner in which each member made helpful contributions to my thesis project.

I am particularly grateful to my thesis advisor, Dr. Jim Parsons. Jim's wealth of experience as an educator, writer, and mentor were invaluable to me in this process.

Thank you to Linda Pasmore for editing under tight deadlines.

And to my family: Judy, for encouraging the vision and then with patience and understanding seeing me through it; Amanda, Jessica, and Jordan, for their loving support and playful diversions.

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CHAPTER 1:

INTRODUCTION

In surveying the current literature on leadership, there is, with notable exceptions, a preponderance of literature that emanates from a technical-rational orientation. I contend that informative thought about leadership must be larger than the language and conceptualization of a singular world-view. Given that leadership most notably is about change and influence, I believe that leadership curricula need to be consciousness expanding rather than constricting. A curriculum of leadership, in my opinion, should include more than one curriculum orientation.

The intent of this study is to engage in a hermeneutical process for the purpose of creating an expanded view of leadership curriculum. Moving thought beyond modernist conceptions is considered to be a hermeneutical problem (Gallagher, 1992). The perspective I wish to take will be meta-theoretical (Weems, 1999), which refers to the "philosophical (i.e., epistemic, ontological, metaphysical, etc.) assumptions that influence or form the basis of various disciplines in science and the social sciences" (p. 148).

In particular, I wish to bring Taylor's (1985) provocative and challenging philosophical insights to the leadership conversation, especially as they shed light on the subject of human agency. And, in an effort to reach beyond the confines of the more reductive orientations within the behavioral sciences, I will introduce ideas of an existential and phenomenological nature to the leadership conversation. In this respect I will draw attention to ideas that emanate from existential-integrative psychology (Schneider, 1999; Schneider & May, 1995). Through this interpretive undertaking I intend to reveal a side to leadership that is capable of stimulating innovative and practical leadership development ideas. A major appeal of the hermeneutic tradition lies in the awareness that it can be "a powerful tool for reshaping thought and practice" (Atkins, 1988, p. 437).

Literature Review

The phenomenon of leadership has been the subject of common interest and scrutiny since ancient times. According to Nichols's (2002) account, the Greeks and Chinese were interested in leadership thousands of years ago. Though leaders have been "celebrated," "blessed and cursed" over time, "to the bewilderment and frustration of scholars, they have not been understood" (Kanungo & Mendonca, 1996, p. 10).

House and Aditya (1997) pointed to the 1930s as the beginning of a systematic social, scientific study of leadership. In their opinion, cumulative studies since that time have revealed much about the leadership phenomenon, though unanswered questions remain.

Leadership is currently a popular topic, as evidenced by the plethora of books that turn up weekly on the bookstore shelves (Nichols, 2002; Patton, 1998). Steighty (1985; as cited in Nichols, 2002) has drawn attention to "the current semantic vogue for leadership" (p. 23). Kanungo and Mendonca (1996) coined the phrase "romance of leadership" (p. 12) in reference to groups, organizations, and researchers. Patton (1998) spoke of a "leadership renaissance" (p. 1).

Despite the optimism of social science research to date, significant points of disagreement and confusion remain within the leadership literature. Stogdill's (1974) pronouncement 28 years ago that "an endless accumulation of empirical data [had] not produced an integrated understanding of leadership" (p. vii) appears to remain valid today.

Howard (1995) observed that, within the current leadership literature, there is a predominant positivistic/empiricist epistemology. He noted a "tendency to reify the concept of leadership," which resulted in an "antique essentialism—the assumption that an essence can be abstracted from particular circumstances, precisely defined, and then operationalised in terms of observable activities and practices" (pp. 110-111).

On the other hand, there are those descriptive terms that characterize leadership as an "elusive phenomena" (Howard, 1995, p. 103), or an "abstraction" (Nichols, 2002, p. 16). Other descriptive terms for leadership that appear from time to time suggest that leadership is enigmatic, mysterious, or complex. Nichols went so far as to suggest that the word *leadership* is so rich as to be meaningless. The implication of these descriptive terms is simply that the phenomenon of leadership is not easily pinned down. The noted dichotomy between leadership, considered amenable to precise definition and operationalization on the one hand, and leadership, as elusive and enigmatic on the other, is discernible in the ongoing debate concerning leadership and management.

Zalesnik (1977) was one of the first to suggest that the scientific management approach to leadership that had dominated the field to that point in time was neglecting the more qualitative aspects of leadership pertaining to such things as inspiration and vision.

Following Zalesnik's (1977) initiative, subsequent leadership literature highlighted two domains considered to be related to the overall leadership function. These separate and related areas of functioning were referred to as the *transactional* and the *transformational*. Increasingly, the transactional influence processes were considered too limited to adequately address emerging leadership complexities pertaining to vision, change, ethical behavior, and so on (Kanungo, 1998). Key transformational leadership proponents such as Burns (1978) and Bass (1985) exemplified this quest to find a more sophisticated leadership modality.

A commensurate notion has been that management is primarily about transactional influence, efficiency, and technical competence. Leadership, on the other hand, involves more than technical competence (Kotter, 1990). Within the past decade, opinions have differed on the issue of leadership and management. Some writers have asserted that leadership and management are different (e.g., Burns, 1978; Covey, 1991; Crosby, 1996; Fairholm, 1997; Kouzes & Posner, 1993). Other writers have asserted that leadership is in fact a function of management (e.g., Blanchard, 1996; Nahavandi, 1997; Pinchot, 1996).

In a review of leadership literature, Patton (1998) referred to the "blurring of the distinction between leadership and management" as a "menacing threat found in many of the most popular leadership books" (p. 2). Despite considerable efforts to develop a model of leadership inclusive of both transactional and transformational elements, the debate continues.

Methodology

Leadership, then, is the subject of my inquiry. It is an inquiry in the sense that it is an "intellectual activity" for the purpose of achieving insight into a "perplexing question"(Short, 1991, p. 3). And, given the apparent difficulty posed by the conflicting paradigms of understanding within the leadership tradition, hermeneutics is a preferred method of inquiry (Dreyfus, 1985, p. 229). "Hermeneutics becomes necessary when the message transmitted within a tradition becomes problematic" (Atkins, 1988, p. 441). Furthermore, hermeneutics provides a means to set aside the pursuit of objective knowledge (Smith, 1997) and to think beyond "modernist conceptions" (Gallagher, 1992, p. 179). Hermeneutics provides an opportunity to think and know differently (Usher, 1996).

Although it attends to our need to understand the social world, of which leadership is a part, through dialogue and interpretive schemes and frameworks, hermeneutic imagination is creative and is "committed to generating and rejuvenation" (Smith, 1991, p. 189). Hermeneutic imagination, in other words, is expansive. This point will be explored further in relation to existential phenomenology and leadership.

Gallagher (1992) pointed to the familiarity of the word *hermeneutics* in "many philosophical, theological, legal, literary, and social scientific contexts" (p. 3). He suggested that the concept of hermeneutics has "a long and complex history" (p. 3). Mahoney (1991) referred to hermeneutics as a "possible fourth revolution in our understanding of human knowing" (p. 91).

The term *hermeneutics* comes from the Greek word *hermeneutikos*, which means "interpretation." The mythical figure Hermes was said to interpret messages from the gods for human understanding. Historically, hermeneutics as a method of inquiry has been associated with Biblical scholarship and the textual analysis of sacred texts. Over time the application of hermeneutic inquiry has extended to secular as well as sacred texts. In general, hermeneutics, now a major voice in modern epistemology (Mahoney, 1991), is related to the idea that meanings that are implicit in human communication can be explicated (Dilthey, 1976; Gadamer, 1975; Heidegger, 1962; Palmer, 1969). "Life itself" is perceived to be "something readable and interpretable" (Smith 1997, p. 61).

At this point it is important to acknowledge that hermeneutics is a major area of scholarly investigation and debate. There are a number of theories that pertain to the nature of hermeneutics and its place within scholarship. To simply name a few by way of example, I begin with Ricoeur's (1970) definition of hermeneutics. Ricoeur stated that hermeneutics relates to "the theory of the rules that preside over an exegesis, . . . the interpretation of a particular text, or a group of signs that that may be viewed as text" (p. 8). Heidegger's (1962) emphasis on hermeneutics is considered to be "the existential, phenomenological, analysis of human existence" (Gallagher, 1992, p. 4). And, more broadly, Bleicher (as cited in Gallagher, 1992) simply defined hermeneutics as "the theory or philosophy of the interpretation of meaning" (p. 4).

Given Gadamer's (1975) sensitivity to Heidegger's (1962) ontological concerns, I am drawn to Gadamer's notion that hermeneutics is a "theory which illuminates the conditions of the possibility of understanding (Gallagher, 1992, p. 4)." Gadamer (1979) defined hermeneutics as "to let what is alienated by the character of the written word or the character of being distantiated by cultural or historical distances speak again; . . . to let what seems to be far and alienated speak again" (p. 83).

In the study of leadership development curriculum, I propose to identify some of the different epistemological, cultural, and linguistic factors that contribute to the process of interpretation. In some instances the focus of my study will relate to a specific leadership text. The text under consideration in certain instances will be a living text as in the case of the course on leadership that I will refer to later in this chapter. In other instances the text will be a written text, as in the case of the journal article examined in the second chapter. And in still other cases the focus will be related to leadership literature in general. My intent is not radical deconstruction, but rather illumination. Through interpretation I want to reveal what is hidden and to suggest alternative meanings with a view to rethinking leadership interpretations and re-imagining leadership development alternatives.

Hermeneutic understanding is a learning experience; it is an open-ended conversation (Gadamer, 1975) in which pre-understandings, meanings, and assumptions become drawn into the larger horizon of that which we seek to understand. From a research perspective, hermeneutic understanding is a "dialogue between ourselves as researchers and that which we are trying to understand" (Usher, 1996, p. 22). In hermeneutical understanding the "object and knower are inextricably bound in the process of interpretation" (Atkins, 1988, p. 438); it is a "dialectical epistemology" (Howard, 1982, p. 121).

Given the relevance of our pre-understanding to hermeneutic process, one can speak of the historic element of hermeneutic consciousness. Smith (1991) explained that we are "acutely aware of the storied notion of human experience. We find ourselves, hermeneutically speaking, always in the middle of stories, and good research shows an ability to read these stories from the inside out and the outside in" (p. 201)

Background to the Study

The impetus for this research endeavor in part emanates from two storied experiences. The first story involves my personal experience of leadership while directing a not-for-profit organization. The second story pertains to a narrative research project that I undertook three years later while I was in doctoral studies. Living these stories, reading, reflecting, and rereading them in an effort to understand more completely the phenomenon of leadership has been and continues to be a transformational experience. I will highlight these two stories for the purpose of providing a background context for current thought.

My career path has involved both direct and indirect experiences of leadership. At various times different professional communities have conferred upon me, validated, or ordained my leadership abilities and aspirations. I also have assessed, trained, supervised, and educated others who are considered to be leaders. Although these experiences were often supported with study and research, in retrospect, the scope of the inquiry was limited.

My interpretive journey with respect to leadership became a more carefully conducted and reflective conversation in the fall of 1998 when I began doctoral studies in education and curriculum. I entered university with a view to reflecting upon my recent leadership experience while locating my conversation about leadership within a larger circle of inquiry and discussion.

Prior to entering doctoral studies, I had just resigned from an executive director position of leadership following a seven-year term. The organization provided psychological services to the community and by industry standards was considered to be fairly large, employing 16 psychologists and 3 support staff. The experience was challenging, personally demanding, and rewarding.

I learned a number of things from this experience. There were, however, two critical points of awareness that motivated further inquiry. First, I realized that much of the leadership literature on vision, values, change, and strategic planning had been helpful to me. Nothing in the literature, however, had prepared me for the experience of dealing with conflicting interpretive paradigms that shape values, decisions, and conduct, particularly when an organization is under stress.

Furthermore, though I knew theoretically that leading through change would be stressful, I was not prepared for my encounter with existential anxiety or theirs. Though I knew better, I found myself reacting in key moments to the predominant technical-rational orientation of the board of directors, assuming a critically reflective, polar position in defense of the staff. As Harris (1977) so aptly put it, "I found myself in the unfortunate position of trying to attract people to my value system by attacking theirs" (p. 15).

Subsequent thought about my experience served to alert me to missed opportunities to lead with hermeneutic wisdom and sensitivity. Citing Foucault (1982), Fournier (1998) commented that meanings are always open to re-articulation. A key element of leadership effectiveness is the ability to understand the frames of reference held by oneself and others and to respect the contribution made by all to the ongoing conversation. Encouraging meaningful articulation and re-articulation of critical matters, however, is a process that requires an in-depth appreciation for the existential angst that accompanies anomaly in whatever form that it takes. The "art of separation" (Waltzer, 1984) or differentiation (Kerr & Bowen, 1988) required to lead this process involves a deeper level of comprehension than the self-leadership or management literature provides.

The second story or "text" relevant to this inquiry concerns a narrative inquiry into a one-week course on transformational leadership taught by a team of instructors. The course, custom designed for a financial institution, was offered through a recognized school of management and leadership. The course instructors, one male and one female, were organizational consultants and faculty members of the hosting educational center. The course was offered three times throughout the year and had been in effect for two years prior to my research.

At the time, I wanted to examine teaching and learning processes within a leadership development program. Of particular interest were the transformational influences of instructors in the classroom, their leadership qualities, and change management processes. I wondered how they might enact or embody the leadership concepts as outlined in the curriculum. I wondered about the classroom instruction. Would it be deliberate and rational, or complex and emergent?

Two concepts (*professional knowledge landscape* and *personal practical knowledge*) and three terms (*sacred*, *cover*, and *secret stories*) were utilized within the inquiry (Clandinin & Connelly, 1995). For example, Clandinin and Connelly referred to the existence of professional knowledge landscapes as particular relationships among people, places, and things. The research site for this study represented a particular professional knowledge landscape, given that it is a center for leadership studies. As such, it exists as a context for acquiring knowledge from the larger leadership/management landscape and distributing knowledge within its educational processes. The professional knowledge landscape contains sacred stories (Crites, 1971) characterized as theory-driven views of practice shared by practitioners, policy makers, and theoreticians (Clandinin & Connelly, 1995).

In this narrative research project efforts were made to collect and combine sacred, cover, and secret stories. I conducted two-hour interviews with each instructor individually and a two-hour interview with both instructors conjointly. The intent of these interviews was to discover instructor, personal, and professional knowledge, with a view to how these forms of knowledge might be linked as narrative to the course content and the in-class lived experience.

Spontaneous conversations, mostly during the period of the one-week course on leadership, also served as an access point to the stories. Some conversations occurred with the instructors individually; some occurred with the instructors together. Most informal conversations occurred outside the classroom context.

Finally, the one-week classroom observation afforded me an opportunity to observe the emergent classroom story. Storied themes relating to instructor influence were generated on the strength of these interactions and observations. For example, the theme of instructor knowledge and values seemed foundational to the leadership development story and congruent with the instructors' curriculum emphasis upon 'leadership from the inside out.' Coming from fairly divergent backgrounds, including different educational paths, the instructors forged a teaching relationship on the strength of shared personal values and a common knowledge of sacred leadership stories. Deliberate application of these values provided a structure within which emerged the dynamic mix of their knowledge and their personalities.

The teaching relationship and its transformational influence in the classroom grew over time. Overall, the developmental process included both deliberate change elements and the emergent. During my one-week observation it appeared to me that the lived curriculum in class was, for the most part, deliberate and rational. The more emergent processes seemed to be managed in such a way as to influence the curriculum while minimizing the possibility of disrupting the set-out and agreed-upon curriculum plans. In other words, if emergent moments did contribute to curriculum change, and they certainly did, it was a deliberate and calculated act by the course instructors rather than a shared discovery with the participants.

At the time of the study I noted that the instructors had modeled many elements of transformational leadership (Bass, 1990). The classroom experience had been skillfully managed within the planned curriculum guidelines. This management suggested a deliberate and rational approach to change management and transformation. Although it acknowledged the value and appeal of this approach to managed change or transformation, it seemed to fall short of providing a leadership development experience with the contingent or unexpected (Czarniawska & Joerges, 1996) or the complex and the emergent (Kanungo, 1998). With reference to Kuhn's (1970) thoughts on paradigm, I surmised that what I had observed was a bounded transformation (Peterson, 1999).

Subsequent to the completion of this study, I found my thoughts focusing upon leadership within the larger cultural arena. The leadership curriculum that I had observed clearly had emanated from contemporary sacred leadership stories concerning fashionable (Czarniawska & Joerges, 1996) elements of leadership. To more completely comprehend the local leadership development experience, it would be necessary to expand the hermeneutic circle and to interpret the larger cultural context. "Interpretation of educational reality must inevitably involve an interpretation of the culture in which the educational reality has its life" (Smith, 1997, p. 61).

On the surface, the links from the cultural context to the leadership curriculum observed were quite transparent. There were, for example, learning modules on popular leadership topics such as team leadership, change management, participative leadership, systems theory, strategic planning organizational culture, conflict resolution, and creativity. The stated curriculum objective of increased self-awareness and transformation within a competency-based, continuous learning framework were also linked conceptually to the popular leadership culture.

Beneath the surface, the links to the cultural context were subtle. The observed curriculum was enframed (Heidegger, 1962) within a technical-rational understanding and methodology. There were at least two examples from the course. The first was readily apparent in the structural design of the course. After attending to a brief processing of individual assessment results aimed at increasing self-awareness (learning styles, personality and leadership styles, etc.), the course laid out a smorgasbord of leadership modules. The stated intent of offering an array of modules over the week was to provide the opportunity to extend self-awareness into a customized learning experience with respect to a variety of leadership content areas and skill-acquisition opportunities.

Smith's (1997) interpretation of certain educational links to culture seems relevant to this leadership curriculum structure. He spoke of "the hyperkinetic quality of contemporary life in the technical industrialized world" (p. 68) and suggested, furthermore, that "pedagogy is reduced to pointing to a parade of facts and information" (p. 68). Smith concluded that this approach to education "inspires a kind of 'panoptic' (Foucault, 1984), touristic self-confidence" (p. 68) that betrays its superficiality.

Although the intent of the instructors was to engage the course participants in an in-depth and transformational learning experience, the course was framed in a paradigm that mitigated against or at least limited the same. This brings up the second example of links to the larger culture. I would suggest that both instructors articulated an awareness of certain cultural limitations imposed upon their curriculum goals. Their approach to these issues was from a distinctly "humanistic" (Gallagher, 1992, p. 173) perspective. For example, both instructors, individually and together, spoke of "values" as a means to refine critical thinking and empowered living. In a more general sense, the course itself was, in Chamberlain's (a cited in Gallagher, 1992) words, a "consciously selected set of activities" (p. 173) intentionally presented in a "controlled process" (p. 173) within a planned-out framework for the purpose of empowering the participants to "gain increased control over life" (p. 173); in this instance, through work-related competency acquisitions.

Gallagher (1992) argued that the conceptions (humanistic) that inspire such curriculum endeavors as stated above reflect a technological understanding. He suggested "the tradition of technological thinking so dominates that any attempt to think 'outside' of it tends to find itself on the 'inside'" (p. 179). The language of values may have held forth a perceived means for the instructors to transcend the limitations of culture, but, in fact, the underlying curriculum methodology was the limiting factor.

Assuming the role of "border person," positioned to "mediate cultural differences and to facilitate understanding"(Smith, 1997, p. 63), I wished to introduce other perspectives to the leadership conversation. The knowledge quest was not concerned with generalization, prediction, and control, but with interpretation, meaning, and illumination (Usher, 1996, p. 18). The intent was to "facilitate conversation" and to "articulate a more full sense of the world" (Smith, 1991, p. 203). I hoped that, through imagination and interpretation, new perspectives on leadership would be not only possible, but also useful in the evolution of our understanding of the leadership experience.

In an effort to introduce breadth and depth to the leadership conversation, I wish to introduce Taylor's (1985) philosophical ideas concerning human agency, as well as certain ideas associated with existential-integrative psychology (Schneider, 1999; Schneider & May, 1995).

Charles Taylor

It has been stated of Charles Taylor that, although he has a "remarkable insight into a variety of philosophical traditions," he has cultivated his own "imaginative, generously receptive, deeply humane" views unfettered by "dogmatically held premises or overmastering ideology" (Berlin, 1994, p. 1). Benner (1994) noted that in Taylor's (1985, 1989, 1991, 1995) writing one finds an "effective critique of the narrow theory-bound nature of the social sciences" and an " explication and defense of interpretive phenomenology for the human sciences" (p. 136).

I see Taylor's (1985, 1989, 1991, 1995) writing on the subject of human agency as contributing to a framework within which to discuss notions of the self. This is an important consideration in the process of understanding aspects of the popular leadership development tradition as well as articulating new ones. Taylor, and those who share a similar point of view, referred to a modernist self shaped by modernist assumptions. There is a discernible strategic understanding of self that underlies modernist notions of leadership. I propose that Taylor's dialogical or interpretive idea of self will take the discussion of leadership development in a different direction.

I believe that Taylor's (1985, 1989, 1991, 1995) critique of the social sciences is relevant to the leadership discussion. And as important as the content of Taylor's critique is to this study, equally important is his methodology. Taylor's interpretive-phenomenological approach is a helpful working conceptualization of hermeneutics including such methodological terms as articulation. Furthermore, Taylor's dialogical style of presentation, "imbued with an ethic of listening and respectful articulation of self and other" (Benner, 1994, p. 136), exemplifies a worthwhile process for investigating new meanings amid familiar ideas.

Existential-Integrative Psychology

Conventional psychology has played a significant role in the social scientific study of organizational behavior, including the phenomenon of leadership. Behaviorism, social learning theory, and, more recently, cognitive-behavioral theories are reductive orientations manifest in leadership literature and leadership development curricula as scientific technologies. Conventional psychology, in other words, has played a part in the leadership analysis problem; it has been a part of the limiting framework.

Although I do not want to exclude the role of psychology in the leadership inquiry, I believe that a more expansive view of human experience is necessary. Existential-integrative psychology is expansive in its portrayal of human life and experience. This expansiveness is reflected in the "confluence of artistic, philosophical and clinical descriptions that employ what might roughly be called a phenomenological method of arriving at an understanding of human existence" (Schneider & May, 1995, p. 4).

From this more expansive perspective, I would suggest that there are important links to the leadership experience. For example, existential psychology, in an effort to analyze the structures of human existence, is concerned with the reality underlying all situations of human beings in crisis (May, 1958). The situation of humans being in crisis is often a significant depth dimension of the leadership experience and one that arguably is poorly understood from a phenomenological perspective.

The goal of existential-integrative psychology is not determinacy, prediction, and control (change management), but rather a self-transcendence that can facilitate a participation into a larger experience of life as well as a more expansive integration of life experiences. I would argue that this element is often missing in leadership development curriculum experiences. Several writers have influenced an existential-integrative approach to psychology, and their ideas are capable of illuminating the leadership experience and its development (e.g., Bugental, 1965; Heidegger, 1962; May, 1958, 1981, 1991; Rank, 1932, 1958; Schneider, 1999; Schneider & May, 1995; Tillich, 1952b).

Summary

My intention for this study is to expand the current framework of understanding for leadership curriculum through an integration of particular philosophical and psychological thought. Huebner (1996) stated some time ago that the idea of challenging the positivistic and technical influences within education is not new. There are a number of articulate contributors to this enterprise, including but not limited to such theoretical orientations as critical theory and feminist poststructural theory. Within a larger curriculum orientation these perspectives are referred to as *critically reflective*. Although I am sympathetic to aspects of this position, my own tradition locates me within a situational-interpretive orientation.

As stated earlier with respect to methodological concerns, I bring to this study my own orientation to particular frameworks of significance. I entered into the study of curriculum with a background in theology and psychology along with whatever philosophical considerations these disciplines were predisposed to. In this respect interpretive phenomenology and existential-integrative psychology become helpful frames of reference for me to engage the leadership conversation.

My intent in the first half of the study is to move from an examination of the tradition of popular leadership ideas informing leadership development to the consideration of alternative points of view. I will argue that beliefs and assumptions regarding the self are foundational to any philosophy of leadership as well as leadership development curriculum. I will also promote the idea that popular leadership literature privileges a modernist view of self. It is Taylor's contention that the modern self places an undue emphasis upon strategic power to the neglect of attention to matters of significance. I believe that this notion has relevance for the phenomenon of leadership.

In an effort to introduce alternative perspectives of the self, I will begin with the assertion that an interpretive or dialogical view of the self would better serve our understanding of the phenomenon of leadership than the disengaged ideal of the modern self. In short, the strategic focus of the modernist self is oriented to the efficient managing of life, and the interpretive or dialogical self is oriented to matters of significance. This dichotomous description is, of course, misleading. Matters pertaining to the self are in fact more fluid, as will be discussed with respect to the metaphorical view of the self. The main point of contention here is that the modernist self is a limiting frame for leadership, and the more complex and open-ended interpretive view is an expansive frame for leadership by virtue of its relational orientation to life experience. Of particular interest to leadership development will be the discussion of self-awareness and what it means within an interpretive framework as well as how it occurs.

In an attempt to go further in the development of ideas related to understanding an expansive view of self, I will engage the existential-integrative psychological perspective in the second half of my conceptual framework. This perspective is compatible with the interpretive-phenomenological perspective and yet affords a closer examination of existential thought as related to leadership considerations. Much of this section of the study will be framed around Tillich's (1952b) discussion of existential polarities: individualization and participation, form and dynamics, and freedom and destiny. I will discuss the relevance of these ideas to an understanding of the leadership phenomenon and will illustrate with examples from current organizational situations.

This initial conversation with respect to alternative frames of reference from which to consider ideas pertaining to the phenomenon of leadership will proceed to entertain three popular leadership topics: leadership and management, creativity, and spirituality. I selected these topics because they are frequently considered within popular leadership development curriculum and because they provide an occasion to illustrate alternative leadership notions that pertain to these topics specifically and to leadership development in general. The major themes relating to an expansive view of self from an interpretive, phenomenological, and existential perspective developed in the first four chapters will be discussed in relation to these three topics. Other key writers will be introduced, thereby further articulating the main themes. For example, Schneider's (2004) notion of the "fluid center" (p. 10) as a workable integration of existential polarities will be a useful contribution to the discussion of leadership and management. Heidegger (1962, 1975) and Rank (1932, 1958) will be introduced into the discussion of creativity. And the writings of Helminiak (1996, 1998) and Young-Eisendrath and Miller (2000) will be presented in the discussion of spirituality.

In concluding the study I will focus on identifying some of the key elements that I have found to be relevant to re-imaging an alternative leadership development curriculum. These elements will emerge from the interpretive-phenomenological and existential frameworks discussed throughout the previous chapters. My intent in the conclusion will be to pull together those ideas determined to have relevance to the development and implementation of a renewed leadership development curriculum predicated upon a renewed pedagogical intent. A key resource in bringing these ideas within into curriculum focus will be the hermeneutic approach to education that Gallagher (1992) described.

I will also address in the final chapter two fundamental questions that Fenwick (2001) posed for educators: "What is the nature of the intersection between the individual(s), situation, social relationships, and knowing?" and "Is there a legitimate role for the educator in the process?" (p. 8). I believe that these questions provide an opportunity to bring interpretive-phenomenological and existential thought into relationship with practical educational considerations. In speaking to educational leaders, my overall purpose is to encourage critical awareness, creative engagement, and pedagogical thoughtfulness.

The following, then, is an overview of the chapters devoted to the process that I have described in the above summary.

Chapter 2

In this chapter I discuss Taylor's (1985) perspectives on personhood or, more specifically, self-agency. These perspectives are followed by a critique of a modernist conception of self that is prevalent in the leadership literature. A recent article on leadership development will serve to illustrate the critique.

Chapter 3

In seeking to explain alternative means of conceptualizing the self, I introduce hermeneutic and phenomenological thought regarding what has come to be referred to as the "dialogical self." This chapter, then, forms a background for an understanding of a more expansive view of the self than a modernist view. The material covered provides insight into the self in the process of knowing and becoming, which in turn anticipates the existential perspective that follows in chapter 4.

Chapter 4

I begin this chapter with a brief overview of existential-integrative psychology. I believe that it is exemplary in its efforts to provide an expansive and informative frame of reference for considering issues pertaining to the modern self. Existential-integrative psychology also serves to introduce an existential element to the evolution of this dissertation. Following Tillich's (1952) outline of existential polarities, I identify personal existence issues that I believe have relevance for leadership dynamics and leadership development.

Chapter 5

In this chapter I discuss the manage/lead debate. The existential material from chapter 4 is significant to this discussion. It is my contention that managing falls within the domain of constriction and that leadership fits within the domain of expansion. I will argue, however, that a function of leadership is to creatively engage the manage/lead dialectic in the direction of optimal experience. Schneider (2004) referred to this process as the "fluid center" (p. 10).

Chapter 6

Creativity and innovation are popular topics within leadership circles. After a brief critical examination of some of the pertinent literature, I offer an approach to creativity and highlight the insights of Heidegger (1962, 1975) and Rank (1932, 1958).

Chapter 7

In the literature on leadership and the self, one can detect a limited foray into the domain of spirituality, though much of the material is somewhat nebulous. In the estimation of one reviewer, some of the leadership literature in the area of spirituality lacks substance and scholarship (Harvey, 2001). This chapter includes a brief review of the leadership and spirituality literature, followed by an effort to articulate a position based on the material presented thus far, as well as the insights of Helminiak (1996, 1998) and Lonergan (1957, 1967a, 1972). This chapter includes a section on the topic of leadership and ethics.

Chapter 8

A frequently debated issue is whether or not leadership can be taught (Howard, 1995). Having argued that leadership development curriculum is often paradigm specific and therefore limited in its educational impact, I propose alternative curriculum ideas aimed at highlighting the more qualitative dimensions of leadership. In an effort to bring influence to bear upon the pedagogical intent of those who practice leadership development education, in the closing chapter I offer suggestions for an alternative leadership development curriculum and pedagogy.

CHAPTER 2:

THE "SELF" IN LEADERSHIP: MODERNIST ASSUMPTIONS

One of the main assertions of leadership curriculum is that leaders must be self-aware. Accordingly, the curriculum topic *leadership from the inside out* has been a popular choice within leadership development circles. A typical leadership course on this topic and with this title will offer, with varying degrees of sophistication, some form of psychological testing. The testing is selected for the purpose of identifying various personal dimensions including personality variables, values, learning styles, emotional intelligence, and so on. The identification of the variables, then, is related primarily to work situations with a view to increasing leadership effectiveness through increased self-awareness.

An article that appeared recently in the newsletter and program guide of an international center for leadership illustrates this "self-awareness" curriculum. The article is entitled, "Leadership Development: Educating Self-Aware Leaders" (Gougeon, 2003). Gougeon began by drawing attention to the importance of leadership development at all levels of organizational life "in order to become more competitive in the global economy" (p. 6). His stated intent was to examine "strategies to make leadership an asset in gaining increased market share" (p. 6).

Gougeon (2003) discussed the difference between training and education. Citing Webster, Gougeon (p. 6) defined *training* as "forming habits of thought and behavior by discipline and instruction". Alternatively, *education* involves "the development of the faculties and powers of a person" (p. 6). O'Toole (1999) summarized the distinction: "Training has to do with indoctrination, while education encourages the challenging of established ideas" (p. 277).

Gougeon (2003) purported to offer an "educational solution" to leadership development by addressing the issue of how to "encourage higher levels of self-awareness in leadership" (p. 6): "If organizations are to achieve and sustain a competitive profile, they must invest over long periods of time in educating their leaders to become self-aware and critique the dominant discourse that guides the industry" (p. 6).

Gougeon's (2003) key area of focus with respect to self-awareness was the "evolution of character traits" (p. 6) through relating personality traits to work situations. He referred to a curriculum methodology that utilizes an assessment of four personality style dimensions and six value dimensions aimed at increased self-awareness regarding the disclosure of assumptions, which in turn would relate to decision making and increased social influence in the work place.

The desired stated outcome of the curriculum was "that executive officers and business owners become more competitive through self-aware leadership" accomplished by embracing "educational strategies" aimed at understanding leadership character (Gougeon, 2003, p. 7).

What Do We Mean by *Self*?

Working from Gougeon's (2003) premise that education has to do with challenging established ideas and that educated leaders must be equipped to "critique the dominant discourse that guides the industry" (p. 6), I wish to draw attention to the idea that the very topic of self-awareness can be construed in such a way as to limit self-awareness.

What is meant by *self-awareness*? What is the thinking about *self* that underlies a program of *self*-awareness? How do we make sense of the idea of *self*? For that matter, what does it mean to be a person? These are important questions given that, within Western industrialized society, "we live within an ideology of self-reflective individuals" and conceive "ourselves and others as independent, unique, and separate worlds" (Young-Eisendrath & Hall, 1987, p. 1). Beliefs and assumptions that we hold about these matters of personhood—the individual within the leadership role—are foundational to any philosophy of leadership as well as any leadership development curriculum.

Speaking in a broad sense, *person* can be conceived of as an inclusive term that refers to human individuality (Smythe, 1998, p. 44). *Webster's Concise Dictionary*'s (2003) definition of person specifies that human individuality is inclusive of a body, its characteristic appearance and condition, and a personality. From a more experiential angle, Young-Eisendrath and Hall (1987) suggested that "recognition of subjective coherence and enactment of agency" is "fundamental to the experience of being human" (p. 5). A person can be described as "a particular occurrence of a point of view and a point of action within a human body" (p. 439).

To expand the notion of subjective coherence, I enlist Taylor's (1985) idea that a person has "a sense of self, has a notion of the future and the past, and can hold values and make choices" (p. 97). This, he suggested, is basic to whatever human respect persons have coming to them. He believed that these capacities need to be respected and cultivated in persons.

There are, Taylor (1985) suggested, two different understandings concerning what these capacities consist of and what it means to be a person. One view, in simple terms, places an emphasis upon human behavior as instrumental, means relative to ends, and human consciousness concerned primarily with the ability to represent things. In Taylor's words,

> What is striking about persons . . . is their ability to conceive different possibilities, to calculate how to get there, to choose between them, and thus to plan their lives. The striking superiority of a person within this view is strategic power. Central to this strategic power is the power to represent things clearly. (p. 104)

Accurate representation is related to the successful envisioning and acquisition of desirable outcomes. "What is essential to the peculiarly human powers of evaluating and choosing is the clarity and complexity of the computation" (p. 104). The predominant feature of personhood within this view is the power to plan. "Reason is and ought to be primarily instrumental" (p. 112).

Taylor's (1985) second view of personhood places an emphasis on ends relative to means. Persons are considered to be "moral agents," "subjects of significance" (p. 104), who are reflexively aware of the standards by which they are living or failing to live by. Consciousness is constitutive of matters of significance, not just a means of representing them. Reflection involves more than a calculation of consequences; it is concerned with qualitative evaluation concerning modes of being. For example, does this choice, this act, reflect the kind of person I want to be? According to Taylor, the center of gravity shifts from the power to plan to openness to matters of significance. It is understood that what we do is aligned within a horizon of significance that is open to interpretation and reinterpretation.

Both of these perspectives of personhood (Taylor, 1985) begin with the idea that consciousness is a distinguishing feature of being human, being a self, or being a human agent. The first point of view, however, understands consciousness primarily as representation. This view postures persons primarily as strategic agents. The second view involves a shift away from fixed goals, disengaged reason, and strategic planning to self as aware of and open to webs of significance (Geertz, 1973).

Taylor (1985) suggested that most people within Western culture "operate with a (perhaps inconsistent) combination of the two" (p. 114) views. In seeking to bring clarity to leadership development curriculum, I believe that there is value in further elucidation of these two perspectives. As stated earlier, although leadership curriculum appears to address "moral agency," usually under the heading of ethics or, more loosely defined, humanistic values or spirituality, the curriculum is usually framed within a methodology that privileges instrumental reason and strategic power.

Having introduced two different perspectives about what it means to be a person (human agency), I wish to develop these ideas further by shifting attention to notions concerning the self. This is important groundwork for establishing alternative premises that would contrast those premises that currently dominate leadership development curriculum.

Modernist Notions of the Self

In his extensive work *Sources of the Self*, Taylor (1989) discussed the numerous influences that have shaped a prevailing modernist view of self. To highlight a few I begin with Plato's moral philosophy that positions reason over desire. Rational thought brings about order, whereas desire leads to chaos. The value of internal order is predicated upon the understanding that order exists in the cosmos. The rationally reflective person is "master of himself[/herself]" (p. 115). The good life is the one that is ruled by reason.

Plato's understanding of an ordered universe becomes Galileo's mechanistic universe. Both contributed to Descartes' ideas on disengaged reason. Correct and certain knowledge is representational knowledge: "To know reality is to have a correct representation of things—a correct picture within of outer reality" (Taylor, 1989, p. 144). A representation of reality must be constructed through a scientific methodology that involves a detached, objective perspective. Knowledge and certainty are tied to methodology. Taylor remarked that seeing the world mechanistically is inseparable from "seeing it as a domain of potential instrumental control" (p. 149). Included within this domain of instrumental control are "one's desires, inclinations, tendencies, habits of thought and feeling," and so on (p. 159).

The enlightenment thinker Locke took the idea of instrumental control and self further with his "ideal of rational self-responsibility" (as cited in Taylor, 1989, p. 174), supported by the conception of disengaged and procedural reason. The "punctual self" (p. 160), as Taylor referred to Locke's view of personhood, is independent, self-responsible, and self-made through detached reasoning. Detachment or objectification is a procedure that promotes power through control. With this brief overview in mind, I move to more current considerations.

American psychologist and personality theorist Gordon Allport (1955) writing in the mid-20th century, noted the influence of Locke's pragmatic thought in British and American psychology. He was referring specifically to a behavioral orientation: stimulus and response psychology. Taylor (1985) suggested that Locke's doctrines relating to the punctual self "permeate modern psychology" (p. 174), including learning theory and ego psychology. By way of explanation, Taylor referred to the ego as a "pure steering mechanism" (p. 174). As such, the task of the ego "is to maneuver through the all-but-unnavigable obstacle course set by the id, super-ego, and external reality" (p. 174). Personal agency, then, involves disengagement and instrumental reason.

Much of the current thought on leadership and leadership development is influenced by the discipline of psychology. I mentioned earlier that conventional psychology has played a significant role in the social scientific study of individual, interpersonal, and organizational behavior, including leadership studies (McShane, 2001). From conventional psychology, which includes the industrial/organizational specialization, one can link to "institutionalized psychology," which includes management trainers, organizational trainers, and other specialists, who have all had a hand in creating and sustaining the current leadership culture (Richardson & Fowers, 1998).

Richardson and Fowers (1998) referred to the discipline of psychology as "passionately and ideologically committed to the canons of dispassionate and objective science" (p. 466). Within this perspective, the social realm, which involves human activity and personality, is considered to be a part of nature (naturalistic). Therefore, it is amenable to the research methodologies of the natural sciences (Richardson, Rogers, & McCarroll, 1998).

From the historic scientific materialist perspective, the objective world is viewed as "a giant collection of material objects to be mapped by empirical observation" (Richardson & Fowers, 1998, p. 469). Comprehension and apprehension of this reality require an accurate inner representation of the outer objective reality:

> Knowledge consists essentially in the correspondence of our beliefs to an external reality from which they must be sharply distinguished. . . . Both the self and its inner-worldly experiences tend to be portrayed as self-contained objects that have no defining relationships or meaningful ties to anything outside their realm. (Richardson et al., 1998, pp. 498-499)

In this view of human agency there is a subject/object, mind/body, and inner/outer distinction.

The self within this modernist or "modern self" (Richardson et al., 1998, p. 509) framework of understanding is thought of as inner space (mind, brain), a "center of monological consciousness" (p. 509) that contains representations of things outside and inside. It, the self, is "treated as a middle term, an internal something that mediates between external input and behavior. . . . It determines and explains (usually causally) our actions and our physical and social relations" (Tolman, 1998, p. 7). Within this modern notion of subjectivity, the inner self is a "center of experience and action" (Guignon, 2000, p. 64) to be "revealed through introspection and mastered through instrumental reason ['will, intention, and conscious decision']" (Gallagher, 1992, p. 175).

Psychologist Miriam Greenspan (2003) pointed out that the popular model of emotional intelligence (Goleman, 1995) is exemplary of this modern construction of self. Reflecting critically on the model, she commented that "the age-old reason/emotion split is alive and well in this paradigm" (p. 73) and that the model subordinates emotion to reason and is limited by a masculine bias. "Emotional illiteracy," she claimed, "has less to do with our inability to subdue negative emotions [mastery through instrumental reason] than it does with our inability to authentically and mindfully feel them" (p. xii).

There is reflected in this conception of self-agency "an invulnerable front of separateness and mastery" (Stevens-Long, 2000, p. 162). This "sovereign self" (Dunne, 1996) is

> ideally disengaged, . . . free and rational to the extent he/she has fully distinguished him/herself from the natural and social worlds, . . . free and rational to treat these worlds, . . . even features of our own character, instrumentally as a means to an end. (Taylor, 1995, p. 7)

In summary, the modern self is an egocentric concept. A significant consequence of holding to this view of self is that we relate to the material world, the social world, and aspects of our own person in a means/end instrumental fashion. Aided by detached reason, the aspired-to ideal is complete mastery of life experience as a byproduct of self-management strategies.

Before developing an alternative and more expansive view of self, I will briefly critique this modern view of self with respect to its implications for leadership education.

A Critique of Modernist Notions of the Self

> Scientific reason refuses all moral cosmology, and socio-psychological expertise tries to replace all charismatic wisdom. (Rajchman, 1991, p. 1)

According to Taylor (1989), a major criticism of a modernist view of the self is that it ignores vitally important "subject related qualities" (p. 31) of personhood. "Things that ought to be determined by other criteria will be decided in terms of efficiency or cost-benefit analysis, that the independent ends that ought to be guiding our lives will be eclipsed by the demand to maximize output" (Taylor, 1991, p. 5). Overlooking subject-related qualities makes for a limited reading of human agency and, in the long run, erodes depth and quality of life. It was Taylor's view that quality of life is negatively impacted through loss of meaning, the eclipse of our ends by instrumental means, and our loss of freedom.

To ignore our subject-related qualities is to engage in an inauthentic orientation toward life. Self and other are viewed as having fixed characteristics that must be strategically maneuvered for the purpose of achieving success. "The self that is experienced under such circumstances is both fragmented and passive, viewing others as the primary means of defining one's status" (Spinelli, 1989, p. 110). If we live predominantly as strategic calculators, "life is experienced as a zero-sum game where others show up as potential aids or obstacles to be manipulated or controlled" (Guignon, 2000, pp. 71-72). Authenticity is lacking in that we cannot form an opinion of our own given our preoccupation with what others think and the labels that are attached to the world around us. Interest amounts to superficial curiosity rather than genuine understanding. Behavior is motivated less by a sense of identity and purpose and more by external rewards as indicated by a preoccupation with what other people think.

In a technical sense, a modernist view of the self appears to be aligned with corollaries of scientism. Smith (2001) suggested that these corollaries are, first, that the scientific method is the most reliable if not the only method for accessing truth and, second, that "material entities are the most fundamental things that exist" (p. 60). He voiced his opinion that "unsupported by facts," these corollaries are "at best philosophical assumptions and at worst merely opinions" (p. 60).

Like Taylor (1985, 1989), Smith (2001) would have us recognize the significance of worldviews in shaping our orientations to work and life. Modernist notions of self therefore reflect a worldview that is subject to critique alongside other worldviews; for example, traditional, postmodern, and so on. Wilber's (1995, 2000) epistemologically pluralistic four quadrant model, which represents the playing out of consciousness on a large scale, illustrates the location of modernist assumptions within a larger scheme. As important as science and the scientific method are, together they represent only one way of envisioning truth and life. To be locked into this view—scientism—is to overlook other vital considerations.

The Role of Science and Technology in Shaping Modernist Thought

Citing Gadamer's (1986) reference to three kinds of knowledge (theoretical, moral, and technical), Gallagher (1992) pointed out that within modern thought the interdependence of theoretical (scientific) and technical thought has formed a technological understanding that has eclipsed the role of moral thought and reduced it to a technology as well. Within a modernist framework then, we are left with a technological orientation that has become pervasive throughout society. Critics would suggest that "too many spheres of life have become dominated by a calculating and instrumental viewpoint that discerns means-ends relationships, performs cost-benefit analysis, and seeks to maximize our control or mastery over events" (Richardson & Fowers, 1998, p. 474). Although it increases instrumental prowess, "the dominance of this viewpoint undermines our ability to evaluate the worth of ends on any basis other than the sheer fact that they are preferred or desired" (p. 474).

The Role of Education in Shaping Modernist Thought

Earlier I noted that conventional psychology has brought a modernist perspective of the self to bear upon Western leadership culture. So has the influence of contemporary education, which also carries a modernist flavor. Gallagher (1992) noted that modern concepts of power and control are influential in determining contemporary definitions of education. By adopting Bacon's idea that knowledge is power, education becomes an acquisition of knowledge, which constitutes "the acquisition of power to control nature, the environment, society, life, oneself and so forth" (p. 174).

Gallagher (1992) suggested that contemporary definitions of education "are cast in modernist notions of subjectivity. The individual, either as independent subjective substance (ego, mind, consciousness) or as political individual working with others in social groupings, demonstrates a conscious and complete control over self, environment and nature" (p. 174).

In Gougeon's (2003) leadership article cited at the outset of the chapter, he illustrated these noted modernist influences, some more subtle than others. Less subtle is the overt reference in the article to power and control. Once individual characteristics (the objectified modernist self) can be identified through assessment procedures, they can be effectively and strategically *managed* in such a way as to enhance leadership capabilities, which are defined as behaviors required to *gain market share*. In other words, education in this case involves the acquisition of knowledge (self-awareness) for the purpose of power and control over self first, then the organization, and, finally, the market.

More subtle perhaps is the modernist blind spot evident in Gougeon's (2003) article. After boldly stating the importance of differentiating training (indoctrination) from education (personal development through the challenging of established ideas), Gougeon advocated a leadership training program. I say *training* because there is evidenced here a strategic formula that involves the extraction of personal characteristics to be behaviorally manipulated in the service of instrumental organizational goals. Just as the knowledge of self, in this case, is presumed to be a device for power and control, so is the educational strategy or methodology a device for power and control.

The blind spot in Gougeon's (2003) perspective, I would suggest, is common to modernist thought and inquiry. Given the presumption of objectivity that accompanies modernist thinking, there is an accompanying lack of awareness of subject-related qualities; most notably, there is a lack of awareness of the interrelational qualities of self in relation to other. In this case that lack of awareness pertains to the relationship of the subject with the methodology. Gallagher (1992) reminded us that methodology, in similar fashion to language, is influential: "To the extent that we regard method as something neutral, it controls our thinking; . . . it determines the way we see the world and understand ourselves" (p. 176).

The methodology that Gallagher (1992) described betrays a "false consciousness of technological thinking" (p. 177). Despite the more open definition of education that the author held, the article and the educational *strategy* implored betray a "false sense of complete, technologically proficient control" (p. 177). The undetected indoctrination is the ideal of the sovereign self-mastering substantial self, and the training program is the strategic positioning of individual thinking and behavior (behaviorist) in support of competitive advantage.

From a leadership perspective, a major shortcoming of this view is that it places the leadership function clearly within a managerial framework. A defining aspect of leadership—effecting change—is related to strategic power or managing change through power and control. Leadership development education therefore most often becomes utilitarian. It is primarily about the acquisition of knowledge, which is understood as the power to be in control of the means to acquire the desired ends.

Within this framework of understanding, leadership development education is concerned with identifying and honing those competencies (measurable behaviors) deemed expedient to accomplishing predetermined outcomes. Leadership in this respect is aimed at the managerial processes of predictability, power, and control. The educational process enlisted in the education (training) of leaders is one of programmed learning.

To envision leadership as a concept that goes beyond managerial processes—and I agree with those who propose that it must—leadership education and development curriculum needs to begin with a more comprehensive understanding of self than that which is portrayed in a modernist view. In the next chapter I will explore other options.

CHAPTER 3:

AN EXPANDED VIEW OF SELF

Heidegger (as cited in Misiak & Sexton, 1973) contended that human existence is tied inseparably to the world (p. 75). Being in dynamic relationship with the world to which we belong is constitutive of being a self (Tillich, 1952b, pp. 82-88). This idea signifies a departure from the modernist view of the detached and self-contained self. The implications of this shift in thought have relevance for self-understanding, leadership, and leadership development curriculum. In an effort to spell out an interpretation of this view, along with some implications for leadership, I will draw from three separate and related sources: hermeneutics, existential philosophy, and phenomenology.

Human beings, as subjects of significance, are searchers after meaning. Hermeneutic understanding draws attention to the idea that, as persons, we are interpretive beings: givers, receivers, and creators of meaning. In other words, we are "self-interpreting" beings (Taylor, 1985, p. 45). "Our private and personal theories about ourselves and our worlds lie at the heart of all our experience" (Mahoney, 1991, p. 25). The evolution of meaning through the process of self-interpretation is essential to the unfolding of personal identity, a dynamic aspect of our self-structure that is comprehended from the perspective of narrative structure.

Human beings as subjects of significance are embodied in a personal history lived within the context of a culture, a language, a body, and a time (Mahoney, 1991, p. 92). As persons we are embodied, we are situated, and we are aware (Kenyon, 2000). Existential phenomenology helps us to understand the processes related to and the implications of these three characteristics of personal existence for personal knowing and becoming. The area of focus most specifically, then, is one's personal experience of existence.

A noteworthy aspect of existential phenomenology is that it takes into account the level of experiential meaning and the level of categorical meaning. The experiential level of meaning refers to that which is immediate, concrete, and in the moment. The categorical level of meaning is representational and reflective, an effort to understand that which is immediate. There is a concern here to "be faithful to the experiential-meaning of life while using categorical-meaning to talk about life" (Estes, 1967, p. 42).

These three sources of understanding enable us to appreciate the idea that knowing cannot be separated from being. Although we exist within a historical and cultural context that influences our ongoing quest for meaning, "what we know, and our knowing processes cannot be separated from the 'raw-feel' and existential tone of our moment-to-moment experience" (Mahoney, 1991, p. 93).

In the previous chapter I introduced two perspectives on what it means to be a person, with the proviso that understanding these underlying assumptions is important in the development of leadership education curriculum. The assumptions that consciousness is concerned with representation and that persons are primarily strategic agents are important to a modernist view of self, which Richardson et al. (1998) defined as the "modern self" (p. 498). It is this view and its assumptions that pervade much of the leadership literature and educational curriculum and that I contend reduce leadership to managerial considerations and the neglect of leadership possibilities.

The second view of personhood introduced in Chapter 2 is that a defining characteristic of persons is that they are moral agents, self-interpreting subjects of significance. This is not to dismiss the importance of strategic capabilities, but rather to place them within a context of moral agency and all that this notion implies for human experience. As subjects of significance, humans are assumed to be concerned with making sense of what they are doing and becoming—with living authentically. The processes that support this experience do not emanate from the self as an inner center of monological consciousness; they are relational, intersubjective, and dialogical.

Although this view of self lacks the certainty and manageability of the "substantial" or "modern self," current social science is moving in the direction of "more complex" and "less definitive" (Spinelli, 2001, p. 40) views of self. The quest for an understanding of—rather than an apprehension of—a more complex view of self would seem to support a better understanding of the phenomenon of leadership. By changing our assumptions about the "self" in relation to leadership, we will arrive at a different understanding of leadership and leadership development education.

An Interpretive/Metaphorical View of Self:

"Self-Structure" vs. "Substantive"

Moving beyond the biased assumptions of a Western modernist view of self then, we shift from a substantive view of the self to metaphorical efforts to capture the experience of self including self-awareness, a phenomenon that is difficult to grasp. And "while we cannot really study or capture self, we can make statements about what constitutes the self-structure each of us maintains in order to bring (self-consciously focused) meaning to the experience of living" (Spinelli, 2001, p. 47). Before I further discuss what constitutes self-structure, I will refer to some of Spinelli's noteworthy introductory comments on the topic.

At the outset Spinelli (2001) drew an important distinction between the substantial self and the idea of self-structure: "Any given self-structure is a reflective product of and not the source point to, experience. . . . The self-structure emerges through reflection rather than being the direct agent of reflection" (p. 54). "The 'self' that we interpret and believe in at any given moment in time is both temporary and, at best, a partial expression of an infinity of potential interpreted selves" (Spinelli, 1989, p. 84). Spinelli then offered what he considered to be the advantages of thinking self-structure rather than 'self.'

Self-Structure

First, self-structure is not an entity or a static "thing," but rather it is a useful description pertaining to a "fluid, process-like experience of being human" (Spinelli, 2001, p. 47). Second, it highlights "a discourse that is concerned with our embodied experience of being aware" (p. 47). And third,

> it allows us to address a seeming contradiction arising from the phenomenological analysis of the self: namely, that the "self" which is postulated as being an inter-relational fluid process is none the less experienced by us from an essence-based standpoint. That is to say, in my moment-to-moment reflective experience of 'being me,' I do not experience my 'self' as an inter-relational fluid process but, rather, as a relatively fixed essence: me. (pp. 47-48)

Spinelli (2001) pointed out that any sense of fixed and permanent essence (me) is the result of "sedimentation" or "recurring, fixed structural patterns" (p. 48) that facilitate an object-focused engagement with the world. With these essential thoughts in mind, I wish to sketch in some detail with a view to presenting a more comprehensive understanding of self-agency.

A Relational View of Self

That we experience ourselves as existing in the world highlights the foundational interrelational quality of human life. "The meanings which constitute a person's experience of the world emerge from the relationship between the experience and the objects and people which populate his or her world" (Stevens, 1996, p. 153). Consciousness, or the capacity to be aware of our existence, is a distinguishing aspect of being human. Through our awareness we come to recognize our inseparable relationship with the world. It would be more accurate to characterize this awareness as intersubjective rather than merely subjective.

This self-world unity, this interrelational experience of "being in the world" (Heidegger, 1962, p. 79) or "being in a situation" (Guignon, 2000, p. 67) unfolds in ongoing day-to-day experiences prior to reflection and theoretical musing. This is the "stuff" of existence. Everyday life is "enmeshed in concrete situations" (p. 67) where phenomenological differentiation between self and world is not as clear as from the vantage point of the substantial self. Mahoney (2003) characterized our intersubjectivity, our "social and symbolic embeddedness," as "elusive and difficult to describe: like a fish trying to describe water" (p. 29).

This vital, ever-changing, yet often overlooked context in which we live is literally "the space in which we have our being" (Shotter, 1998, p. 253). "Everything of interest to us that involves the nature of our inner lives is out there in the world in the chain of responsive activity between us" (p. 253). Shotter described our social and symbolic situatedness as "a public space of expression, surrounded everywhere, as if at sea, by activity to which we cannot not respond" (p. 258).

Self-Awareness and Relational Space

Understanding ourselves as located within relational space is critical to self-awareness. Once I am aware of the relational space between or among us, I can begin to consider how I am positioned within that space. While I was in training to become a psychotherapist, my wife and I briefly attended marriage counseling. I recall receiving poignant feedback from our counselor. He suggested that I stop being Judy's analyst and start being her husband. Upon recovering from this narcissistic wound, I realized the wisdom of the counselor's intervention. My awareness of our marital relationship space had been restricted, and my anxious posture was limiting Judy's responsiveness and our experience of intimacy.

Awareness of relational space and one's assumed position within that space facilitates evaluation and informed responsiveness. How am I positioned? How does this position impact my life and the lives of those around me? Is it a constricting position? Is it an expansive position? Is there room to move, to grow, to express myself? What am I sacrificing of myself to occupy this social space? There are contours relating to interrelatedness that are often outside our awareness yet critical to the process of being and becoming.

These self-awareness issues are not addressed in Gougeon's (2003) leadership article that I discussed in chapter 2. For example, when I enter into relationship space with personality-testing instruments (e.g., the Myers Briggs Type Indicator), what posture am I assuming? If I share my results with my colleagues, how am I positioning myself in relationship to them? Is my identity as construed by my typology constrictive or expansive? What is the significance of this posture for my sense of self—my self-expression and the power of my expression? I am not suggesting that there is not a place for or a value in using psychological testing. I am, however, inviting greater awareness of the relational context that characterizes such a methodology or procedure and its consequences.

Shotter (1998) referred to the "great flow of ecological interdependent activity" (p. 254) that occurs in social space. There are spaces of institutionalized activity and spaces of less defined, less accountable, more "chaotic and playful activity" (p. 254). And it is a public space, created and maintained by its participants, with "living properties that cannot be located in any of the individuals inhabiting it" (pp. 253-254).

Self-Interpreting Beings: Agents of Significance

As respondents within social space, it is the process of self-interpretation that constitutes our being agents of significance. Within this context "we articulate an understanding of who we are as persons" (Mos, 1998, p. 82). The ability to articulate an emergent understanding of ourselves, so critical to self-awareness at any given moment in time, appears to be a circular process. This circular process begins with a phenomenological, reflexive, inarticulate sense of our lived experience, which is mediated in imaginative reflection and social, cultural practices, which in turn contributes to further reflexive, reflective, and discursive experience. "If a reflexive understanding of life is our access to a conception of agency, then our self understanding as persons results in the reflective transformation of this understanding experienced in our discursive practices" (p. 85).

Central to this process of self-interpretation is the idea that we have moment-to-moment knowledge of our experience:

> No matter how vague it is, we always have a differentiated shape, so to speak, of the circumstances in which we are involved—whether they present us with a problem, a question, or an opportunity of this, that, or some other kind, and then, whether what we say or do is an adequate or inadequate response to what our circumstances offer or demand . . . what we are trying (or failing) to do in relation to them. (Shotter, 1998, p. 259)

In this respect Shotter remarked, "I want to know the distinctions I notice and am moved by, what are the urges and the temptations, lacks or disquietudes, I feel, the uncertainties I have, and so on" (p. 259). Mos (1998) commented that this agency or self knowledge is "very different from the external view of the observer" (p. 84).

Self-Awareness Through Articulation

Self-knowledge, then, is related to the process of attempting to articulate "our inarticulate sense or significance of our daily lives" (Mos, 1998, p. 83). "In bringing the sense of our articulation to significance in speech and therefore to consciousness, we transform those activities and experiences in bringing their inarticulate sense of purpose to explicit formulation" (p. 83). To put it succinctly, "the self arises in conversation" (Taylor, 1991, p. 312).

Taylor's (1985) use of the term *articulation* does not refer to description, but rather to an "attempt to formulate what is initially inchoate, or confused, or badly formulated" (p. 36). Articulation in this sense is transformational. Taylor suggested that strong evaluation is a condition of articulacy and that articulating involves wrestling with meaning in a process not unlike that of the philosopher's struggle for conceptual innovation.

The process of articulation is akin to authenticity in that self-reflection as deep and radical evaluation engages the self beyond the limits of popular belief or cultural formulations. By engaging one's inchoate sense in a process of articulation, there is the possibility of awakening to fresh meaning and perspective from which to determine matters of significance that influence choice and action. Furthermore, radical evaluation and reevaluation are required given that our ability to read our motivations and values is limited by our experiences and/or "distorted by our imperfections of character" (Taylor, 1985, p. 39). By becoming reflectively engaged, Taylor would suggest that we are acting responsibly for ourselves as reflective agents.

Central to this process of articulation and meaning making is the role of language. Taylor (1985) explained that "in language we formulate things; . . . we bring to explicit awareness what formerly we only had an implicit sense of. Through formulating some matter, we bring it to fuller and clearer consciousness" (pp. 256-257). Articulation is a process of bringing matters into perspective through language by sketching in the contours and boundaries of our thoughts and ideas. "Through language we formulate things, and thus come to have an articulated view of the world" (p. 258).

Through language we enter into conversation where articulation enters into public space. The process of articulation continues within public space, and further discrimination regarding matters of significance is possible. Conversation used in this sense is to be distinguished from public space as institutional space. There is in conversation an informality that invites freedom of expression. This would appear to be different from rhetoric, which seems to take on a more managed characteristic. Public space between persons is "founded on and shaped by language" (Taylor, 1985, p. 270).

The Power of Expression

It is important to note the distinction that Taylor (1985) gave to the idea of expression. Articulation is related to the process of taking the object of reflection and bringing it into explicit awareness and then, through conversation, entering into public space. Taylor's use of the term *expression* is important because it captures the idea that we "display" (p. 266) through various forms of expression our relational posture toward a certain subject or person. The expressive dimension of my speech—"the way I stand, look at you (or away), smile (or not), my tone of voice, manner of speaking; as also by my choice of words" (p. 256)—serves to display my stance toward some subject or toward some other person(s). Shotter (1998) referred to the subject of expression:

> There is an aspect of our bodying forth our utterances into the world, . . . our styles, tone, pacing, pausing, and emphasis . . . that uniquely expresses us, and shows how we stand in relation to others and the Otherness in the space around us. (p. 258)

By way of illustration, I create the following scenario. Two close friends had, over the years, often confided in one another as to their marital relationship frustrations. A critical area of concern for one of them was her partner's perceived lack of fortitude and initiative taking. She reflected her increasing disdain for her partner in the very tone and inflection she used whenever she mentioned his name. Several months passed by, and, in the interim, much had transpired in the life of this friend and her partner. The partner, after a longstanding and credible relationship with his company, had been wrongfully dismissed. The partner did not go quietly into the night. In leaving the company, he did legal battle to establish a sense of social justice and personal dignity, all at his initiative. The experience was transformational. Now when the two friends meet, there can be detected a renewed optimism about marriage. This renewed optimism is conveyed not only in the content of the communication, but also in the very mention of her partner's name, which she now expresses with pride and affection.

The expressive aspect of experience, whether a part of our awareness or not, also plays a role in shaping public space. Through articulation, one's expressive stance is disclosed into public space, displaced, or modified.

In summary, Taylor (1985) drew attention to the idea that persons are reflective agents who are concerned with matters of significance. In other words, "it is through reflective experience that we formulate meaning and construct the various hierarchies of significance contained within their meanings" (Spinelli, 1989, p. 24). Through articulation we make an effort to become mindful of our relatedness to the world around us and the implications of that relatedness for our choices and our actions. Our expressive stance, something of which we may or may not be consciously aware, serves as a reminder that we are relationally oriented subjects before we become objects of our attention.

Self-understanding is mediated through participating in and understanding the social and cultural world. It is

> a gradual achievement mediated in our reflective articulations; or more broadly, our expressions. The understanding of these expressions is constituted of the effective realization of a life process that exceeds our understanding in an ever greater demand for renewed expression and understanding. (Mos, 1998, p. 84)

According to Mos (1998):

> In the expressions of how we find ourselves—in how we are engaged—we transform, using Dilthey's language, our "reflective understanding" of "lived experience" in a reflective articulation of our engagements and so become conscious of our thoughts, desires, feelings, purposes, and actions. (p. 81)

Knowledge of ourselves, in Taylor's (1985) view, is mediated by way of our expressions.

Consciousness, then, is a distinguishing feature of being human. Consciousness is more than a matter of representation; it also pertains to being aware of matters of significance, a relational phenomenon. Reflexive awareness relates to our ability to be aware of ourselves as experiencing and existing persons. Reflective understanding of our lived experience enables us to formulate meaning that includes hierarchies of significance with respect to the relative importance that these meanings have for us within the context of our evolving life experience and identity.

In an effort to further articulate the idea of self as subject of significance, I wish to attend to characteristics of personal existence from a perspective that incorporates the existential philosophical perspective. I will refer initially to an existential-integrative approach that exemplifies a dynamic, open-ended, and inclusive methodology for understanding the self in today's world.

CHAPTER 4:

AN EXISTENTIAL-INTEGRATIVE APPROACH

In an effort to access some of the significant contributions of existential thinking to our understanding of the "experiential perimeters within which we live" (Schneider & May, 1995, p. 53), I begin by referring to a unique voice within modern psychology. In elucidating a position within psychology in general, existential-integrative psychology claims to be "complementary to and integrative with other psychological approaches" (p. 3) and "concerned with the psychological influences of biology, environment, cognition, and social relations, but it is also concerned with 'the full network of relations' as Merleau-Ponty (1962) put it—including those with cosmic features—that inform and underlie those modalities" (p. 3).

Within the discipline of psychology, existential-integrative psychology holds to the view that the modernist perspective of self is "oversimplified" and "one-dimensional" in thought. Schneider and May (1995) suggested that this limited view of the human being is problematic in that it both reduces and exaggerates the human condition:

> On the reductionist side, we see an increasing trend toward conceiving human beings as machines—precise mathematical tools that can readily accommodate to an automated, routinized lifestyle. With respect to exaggeration, we are concerned about trends in our field that depict the human as god (one who can predict and control both internal and external environments) and trends that shun the challenges of human vulnerability. (p. 4)

Drawing from various sources such as philosophy, art, religion, and humanistic psychology, existential-integrative psychology seeks to provide a "more generous conception of the self" and "a revised conception of existence" (Schneider & May, 1995, p. 2). Influenced by William James's (1904/1987) emphasis upon pluralism, pragmatism, and radical empiricism, existential-integrative psychology seeks to draw attention to both a breadth and depth of knowledge and experience.

There is, for example, a breadth and depth of knowledge to be noted in the acknowledged artistic, philosophical, and psychological roots of existential-integrative psychology. Cited ancient literary roots include the Babylonian work *Poem of Creation*, which "dramatizes a titanic struggle between the forces of chaos . . . and the forces of order" (Schneider & May, 1995, p. 11). The search for insight regarding existential themes also includes such notable literary works as "Sophocles' *Oedipus*, Dante's *Divine Comedy*, Goethe's *Faust*, Fitzgerald's *Gatsby*, Camus' *Sisyphus*, and Hitchcock's 1958 film, *Vertigo*" (p. 11).

The philosophical roots of existential-integrative psychology include ancient Eastern and Western thought. From the East there is reference to Lao Tzu and his work the *Tao Te Ching*, which means literally, "way of life." There is also reference to Siddhartha Gautama, or Buddha as he later came to be known, and Buddhist thought.

Ancient Western existential thought is identified with philosopher and "provocateur" Socrates (as cited in Schneider & May, 1995) whose famous proclamation is noted: "Life without inquiry is not worth living" (p. 56). Although Eastern and Western strands of existentialism have different moods and tones, "they both underscore 'response-ability,' profound searching and inwardness, and the integration of self-world relationships, be they soothing or contrary" (p. 55).

French philosopher, Blaise Pascal, writing in the 17th century, is noted as predating Kierkegaard by two centuries with "concise existential commentary" (Schneider & May, 1995, p. 56). Such thought is exemplified in the following quotation:

> We sail on a vast expanse, ever uncertain, ever drifting, hurried from one to the other goal. If we think to attach ourselves firmly to any point, it totters and fails us; if we follow it eludes our grasp, . . . vanishing forever. Nothing stays for us. This is our natural condition, yet it is always contrary to our inclination; we burn with desire to find a steadfast place and an ultimate fixed basis whereon we may build a tower to reach the infinite. But our whole foundation breaks up, and earth opens to the abysses. We may not then look for certainty. . . . Our reason is always deceived by changing shows, nothing can fix the finite between the two infinities, which at once close and fly from it. (Friedman, 1991, p. 39)

Kierkegaard and Nietzsche are considered to be foundational to modern existential thought. Both writers invoked an "anti-rationalist stance" (Spinelli, 1989, p. 107) and challenged the objectivism and reductionism of the day. Schneider and May (1995) summed up a key component of Kierkegaard's contribution:

> Neither objectivism, with its emphasis on the publicly measurable and verifiable, nor subjectivism, with its accent on the private and emotional, can, in isolation, provide us with a complete picture of human functioning. Only taken together can they help us to understand our condition. (p. 57)

From the perspective of a theory of personality, Kierkegaard characterized "the various levels of self in terms of their capacity to limit (or finitize) and extend (to infinitize)" (p. 57).

Similarly, Schneider and May (1995) noted Nietzsche's "struggle for psycho-spiritual balance, or integration" (p. 58):

> Nietzsche's worldview . . . can be characterized as a primordial clash of contraries—on the one hand, repression, order, or what Nietzsche termed Apollonian consciousness and on the other hand, indulgence, abandon or, what he called Dionysian awareness. Whenever one is sacrificed, he contended, the other suffers, because neither can operate in isolation. (p. 59)

Heidegger (1927/1962), perhaps best known for his existentialist text *Being in Time*, is considered to have been a major contributor to the development of existential phenomenology. Heidegger characterized human uniqueness as related to our awareness of our existence and the inseparable relationship between our existence and the world. Being-in-the-world is a relational, intersubjective experience.

Kierkegaard (1849/1954) had written earlier about the idea that a significant aspect of human awareness is awareness of finitude or death. Fearing death, and wanting to avoid the perception of any reminder of our finitude, we are vulnerable to coping strategies that limit our perception of reality. Heidegger (1927/1962) addressed this idea in his reference to inauthentic and authentic being. Being-in-the-world implies a responsive awareness to the world in which we live and have our being. This responsive awareness includes an awareness of both limitation and possibility, along with the accompanying feelings of anxiety. Alternatively, being-in-the-midst-of-the-world (Olson, 1962, p. 135) suggests a detached, instrumental style of existence in the world. This inauthentic mode of being is a defensive posture in the face of the anxiety that accompanies uncertainty and not knowingness. Inauthentic existence, although comfortable, places restrictions on potential. Our being-in-the-world relates to our becoming. How we 'do life' today relates to who we become tomorrow.

Sartre (1943/1956), philosopher, playwright, and novelist, further addressed the idea of authentic and inauthentic living. He expressed the idea that, by virtue of the roles taken on in the course of our daily life, people are depersonalized, treated as "things" or objects. This functional yet limiting mode of existence signifies an inauthentic way of being that he referred to as bad faith. Bad faith concerns a denial of the freedom of responsibility, choice, and action and "strengthens the belief that we are passive reactors to externally predetermined influences" (Spinelli, 1989, p. 118). "These actions . . . are seen as highly ritualistic and limited by the individual's beliefs about what can and cannot be done. Such beliefs dominate our being" (p. 118).

Authentic living for Sartre (1943/1956) is a "no-thing" existence. To live authentically is to accept the reality that we are free to create our attributes and our identities regardless of whatever "facticities" or circumstances we inherit or encounter.

Buber (1958) is also noted by existential-integrative psychology as an important contributor to existential thought. Buber's creative articulation of the authentic/inauthentic theme is succinctly captured in his reference to two styles of human interaction: "I–it" and "I–thou." I–it interaction objectifies persons, treats them as things to be manipulated and controlled, whereas I–thou interaction acknowledges the complexity and uniqueness of persons. The I–thou orientation "anticipates surprise, spontaneity, and deviation" (Schneider & May, 1995, p. 64). Buber's other noted creative expression of existential thought is his reference to the "narrow bridge," that "delicate passageway between polarized mentalities," that "deeply searching, deliberate position that bridges—but does not fuse—the self-other relationship" (p. 64).

A final noteworthy voice in this line of thinking is that of philosopher and theologian Paul Tillich (1964), whose appraisal of Western civilization is yet a further articulation of the aforementioned existential thinkers who preceded him. Tillich observed that humanity's relationship to the world and to itself was increasingly driven by the scientific, technological impulse for knowledge, predictability, and control. Utilizing a spatial metaphor, Tillich spoke of life in the horizontal dimension as a preoccupation with "better and better, bigger and bigger, more and more" (p. 585). Echoing Heidegger's (1962) concern regarding the implications of technocracy, Tillich commented that, in our transformation of the world, we transform ourselves into tools for uncertain ends. "Every moment is filled with something which must be done or seen or said or planned" (p. 586). We are losing ourselves and becoming things among things—elements in the process of manipulated procedure and manipulated consumption" (p. 587). We are missing a depth dimension of life that only a shift in awareness, a renewed mindfulness of our being can bring about.

There are other contributors to this important line of thought; this presentation is but a brief and selective overview. The intent is not to be exhaustive with respect to either range or depth of thought, even if that were possible. This review of contributors is simply representative of the sources from which existential-integrative psychology seeks to frame its understanding of the human existential predicament—an important frame of reference for modern psychology.

Existential Concerns

What then are some of the existential concerns that emerge from this line of thinking, and how can we move from the realm of philosophical insight to practical application? Needless to say, various interpretations and applications are at stake here. Schneider (1999) traced the origins of current existential psychology to Kierkegaard's (1843/1954) essay, "Despair Viewed Under the Aspects of Finitude and Infinitude." Human consciousness is described as existing within the finite/infinite polarity. "Finitized experience is characterized by restriction and submission. Infinitized experience is characterized by mobility and domination" (Schneider, 1999, p. 21). Selfhood relates to the synthesizing of the finitizing and infinitizing polarity.

In an effort to capture this important philosophical and psychological insight, existential-integrative psychology refers to the idea that human consciousness "is characterized by a constrictive-expansive continuum, only degrees of which are conscious" (Schneider & May, 1995, p. 141). Human freedom, physically, emotionally, and cognitively (psycho-physiologically) is related to the ability to center or to "direct one's constrictive or expansive possibilities" (p. 139). The practical application of this theoretical position involves therapeutic interventions aimed at facilitating existential liberation (Schneider & May, 1995).

At this point I wish to suspend further discussion of this restriction-expansion polarity. An elaboration of this idea will facilitate a discussion of the management and leadership debate in a later chapter. For now, the concept serves to illustrate the utility of existential philosophical thought for exercises in self-understanding and self-awareness.

Existential Concerns: Tillich's Ontological Concepts

For the remainder of this chapter I wish to identify other existential themes and ideas that can enhance our understanding of human experience. And, rather than simply identifying various themes in random fashion, I wish to borrow Tillich's (1952b) outline of ontological concepts as a frame of reference. Tillich refers to three polarities that comprise the basic structure of being: individualization and participation; dynamics and form; freedom and destiny. Two polarities characterize being: being and nonbeing and the finite and the infinite. And, four categories of being and knowing relate to finite experience: time, space, causality, and substance.

My main area of interest within Tillich's outline is the three polarities. After I comment on the polarities I will touch briefly on the remainder of Tillich's outline before concluding the chapter.

The Individualization and Participation Polarity

> Existence is not something we possess—it is something we participate in. (author unknown).

Chapter 3 began with Heidegger's (as cited in Misiak & Sexton, 1973) assertion that human existence is tied inseparably to the world. An individual participates in his or her world or particular situation. By way of analogy, Tillich (1952b) referred to the participation of an individual leaf "in the natural structures and forces that act upon it and which in turn or acted upon by it" (p. 176). This analogy indicates the given-ness and comprehensiveness of participation regardless of our level of awareness.

To suggest that we are embodied and that we are situated is another way of saying that individualization and participation are inseparably linked: "The journey of life is simultaneously individual and social" (Kenyon, 2000, p. 9). Individualization and participation play a significant role in the personal existence experience.

From birth onward we participate in social space. We are implicated by history, by collective meaning, and by values: the world at large and the world near at hand and immediate. Though we are inviolable and unique, "creating our own world personally, idiosyncratically and dynamically," we are "influenced and created by a world that is larger than ourselves individually speaking" (Kenyon, 2000, p. 10). If participation signifies the notion that we are permeated by the influence of the Other, individualization signifies the idea that we retain a significant degree of individual agency and personal responsibility.

The interdependence of individualization and participation invokes the vital human phenomenon of relatedness. In Tillich's (1952b) words, "Participation underlies the category of relation; . . . every relation includes a kind of participation" (p. 177). He suggested that even relationships characterized by indifference or hostility imply the existence of some kind of participation along with a response to the experience of participation.

In an effort to map relational experience from the perspective of the individualization/participation polarity, social scientists refer to degrees of engagement or disengagement within relationship(s). Relationships determined to exist at the extreme end of participation are described as fused, or enmeshed. Any discernible expression of individualization is eclipsed by conformity, a perceived unity of thought, affect, and behavior. *Groupthink*, for example, is a technical term applied to the group process in highly cohesive groups in which consensus of opinion is valued to such an extent that there is social pressure brought to bear upon individual dissenting voices (Janis, 1982, 1989). Relationships said to exist at the individualization end of the polarity are described as disengaged. Any discernible expression of relationship cohesion is replaced by detached, independent thought, affect, and behavior.

Psychological differentiation (Kerr & Bowen, 1988) refers to the process by which a person handles individualization and togetherness (participation) within a relationship system (p. 95). Although it acknowledges the fluid nature of the individualization and participation process, this perspective theorizes that levels of psychological differentiation allow for more or less autonomous functioning along the relationship continuum. The movement away from either polar extreme signifies autonomous functioning, freedom of choice, and balance within the relationship spectrum.

The aforementioned concept is couched in the language of social science. There is language more immediate to personal experience that describes our participation in life and relationship. We love and we hate; we are passionate and we are apathetic; we are loyal and we betray; we disclose and we withhold; we are present and we are absent, if not in body, then in mind and spirit; we are attentive and we are inattentive; and so on. These are merely binary descriptors; numerous others are possible. Yet herein is an attempt to language the experience of participating in relationship. Is it possible to get closer yet to the experience of participation?

We can "tune in" to our experience of participation and be alert to matters of relationship significance. Before we attempt to articulate our experience of participation, we feel it. Heidegger (1929/1930/1995) invited us to think of moods as "atmosphere in which we first immerse ourselves in each case and which then attunes us through and through" (p. 67).

Rather that simply being products of individualized processes, moods can be considered indicators of relational space, qualitative measures of our experience of participation. What, for example, is the emotional tone that accompanies the experience of participating in a relationship characterized by competition, by controlling behavior, by verbal and emotional abuse, by indifference, by rejection, by marginalization, by the dynamics of an "I–it" relationship? On the other hand, what is the "sense" of being present with someone or having that person be present with us? What is the felt experience of being in communion with another, with a group?

Individualization/Participation and Leadership

A number of ideas emanate from the individual and participation polarity that are relevant to leadership. A few come to mind as exemplary. For example, the individualization/participation polarity draws attention to the influence of one's participatory experiences in shaping personal and professional identity and behavior. Self-awareness—coming to terms with contextual awareness as it impacts the self—is essential for leadership.

A useful frame of reference in this regard is Kenyon's (2000) narrative idea that existential or personal meaning is related to the stories within which we live. Stories come to us by virtue of family, community, ethnicity, gender, profession, society, and the cosmos. These are the sources of the "outside-in stories" that impress upon us and have a bearing on the "inside-out stories" that we express to those around us (Randall, 1995). Self-awareness is in part a process of introspection, but it is also quite significantly a heightened sensitivity to the social spaces within which we experience our being.

In addition to this initial reminder that leadership involves awareness of contexts of participation, we move to the central idea that leadership is a particular form of participation. Particular forms of participation in turn imply particular styles of relationship with those with whom the leader is participating. The individual agitating for change within the collective is a familiar storyline within the timeless hero narrative (Peterson, 1999).

Leadership occurs at the interface of individualization and participation. Presumably, a significant aspect of the leader's individuality is some awareness of an imagined future expressed through acts of participation. The vision is not simply drawn out as in some organizational visioning strategy; it is embodied and therefore foreshadowed in the life of the leader. The emphasis here is on process rather than product or outcome.

An Incarnational Model of Leadership

Given the importance of this individualistic/participation interface for leadership, I wish to describe an "incarnational" model of leadership that I believe frames the issue well. The model is particularly relevant to organizational leadership situations in which there is a discernible and hierarchical leadership position or role. In describing the model, I will bring together the language of social science (Wilber's [1995, 2000] right quadrant) and the language of theology and existential phenomenology (Wilber's left quadrant). The desire is to provide a level of integration of thought.

My father was a Baptist minister, and I was exposed early and often to "the stories of Jesus." In my 20s my foray into graduate theological education provided me with a conceptual framework from which I could view those stories of my childhood. Subsequent training as a pastoral counselor introduced me to an opportunity to apply the theological insight within the counseling context.

The salient idea running through this brief autobiographical footnote, framed in Christian theology, concerns process. In the scriptures the Gospel of John records that "the Word [logos] became flesh and dwelt among us" (*Revised Standard Version of the Bible*, 1946/1956, p. 1114). This significant Christian theme, storied in the birth-of-Jesus narrative and celebrated annually at Christmas, is a story of incarnation. The story of incarnation, among other things, is about process and differentiation. As Christian theology articulates, Christ's impact upon the world is related to the idea that He was *in* the world but not *of* it.

Incarnational theology is about individuality and participation; it highlights a process of differentiation. Christ was stated to be in the world but not of it. Participants in Him and in His life and teachings, the church, are likewise instructed and empowered to be in the world but not of it.

In my training to become a pastoral counselor, I was encouraged to consider counseling as a process of entering into the life experience of a counselee while retaining a healthy sense of self. In today's popular vernacular, it was imperative that counselors maintain good "boundaries." In theological terms this is referred to as *applied incarnational theology*; in family systems theory it is referred to as *psychological differentiation* (Kerr & Bowen, 1988).

Peterson (1999) described this process in his reference to the myth of the revolutionary hero. The revolutionary hero is

> the individual who decides voluntarily, courageously, to face some aspect of the unknown and threatening. He/she may also be the only person who is presently capable of perceiving that social adaptation is incomplete or improperly structured in a particular way. . . . In taking creative action he/she (re)encounters chaos, generates new myth-predicated behavioral strategies, and extends the boundaries (or transforms the paradigmatic structures) of cultural competence. (p. 278)

"The hero is the first person to have his/her 'internal structure' (that is his/her hierarchy of values and his/her behaviors) reorganized as a consequence of contact with an emergent anomaly" (p. 279).

There is a need for the revolutionary hero (individualization) because the group, as Peterson (1999) described it, functions to protect from uncertainty, the unknown, by preserving procedural knowledge, "the collective strength and technical ability of the culture" (p. 328). In dynamic tension the individual, from the mythical point of view, is unique, "a new set of experiences, a new universe," capable of creating something new, "participating in the act of creation itself" (p. 467). In tension with participation, individualization is embodied in the individual and signifies possibility and hope. Christ, then, as an archetypal individual, exemplifies a heroic manner of being. In His life and words there is "explicit stress on the process of life, rather than its products. The power of a symphony is not its final note, although it proceeds inexorably to that end" (p. 397).

Individualization/Participation and Differentiation:

Friedman's Family Systems Model of Leadership

Friedman (1985) discussed the subject of leadership participation from the perspective of psychological differentiation. In this respect he viewed the organization or the group as a relational system. In his words, the overall health and functioning of any organization is dependent on the psychological differentiation of the leadership. He advocated that the survival and goal-directed activity of an organization "has more to do with the leader's capacity for self-definition than with their ability to motivate others" (p. 221).

Friedman (1985) compared the concept of leadership through self-differentiation with two other styles of leadership, each of which represents different means of participation. The *charismatic* style of leadership is predicated upon an individualized style of personality. Friedman suggested that the charismatic style may be effective in securing results; however, "the results tend toward homogeneity" (p. 226). Charismatic leaders "tend to create clones among the followers rather than individuals" (p. 226).

The *consensus* style of leadership is focused on the "will of the group" (Friedman, 1985, p. 227). With group cohesion as a predominant value, there is within the group less imagination, creativity, and innovation—qualities that are byproducts of individuality, chaos, and conflict.

The self-differentiated leader, not unlike the "incarnational" counselor, is "in but not of" the organizational system. Self-differentiation enables autonomous functioning within the individualization/participation polarity. The impact of this type of participation is that it encourages and facilitates a similar type of functioning throughout the group. A prescribed "way" of being is embodied in the leader and is "felt" or experienced in relationship by others in the group or organization. Arguably, the group has a better chance at authentic creative action with this style of leadership participation.

Although much more could be written about this matter of individualization and participation, I will reserve more comments for later chapters, including chapter 5 on managing and leading. We move now to a consideration of the existential polarity of form and dynamics.

The Form and Dynamics Polarity

> What forces shape the architecture of our lives? Arranged on the right side of the dialectic of the human condition are the constructive designers of Apollo and Company. They are always prepared with their rational plans and sensible blueprints to guide progressions of seemingly orderly experiences in the direction

> of wise decisions. Their clients come to believe that they will always be able to choose the preferred side of the street on which to live by exercising their free will. But competition is mounted by Dionysus and Sons, well known for their insistence on combining elements of irrationality, change, and occasional chaos in their plans for how, where, and why people live their lives. (Zimbardo, 1994; as cited in Schneider & May, 1995, p. xiii)

Zimbardo's (as cited in Schneider & May, 1995) creative reference to Nietzsche's (1872/1956) Apollonian and Dionysian consciousness captures some of the existential tension that exists in the form and dynamic polarity. To quote Tillich (1952b), "Being something means having a form. The form which makes a thing what it is, is its content, its *essentia*, its definite power of being" (p. 178). *Dynamics*, on the other hand, is referred to as the "potentiality of being" (p. 179). Dynamics refers to the power of being to transcend itself in the creation of new form. If form is the domain of order, that which is known, then dynamics is the domain of chaos, that which is unknown. Form is related to conservation of being; dynamics is related to transcending being and the process of becoming.

While engaged in field research on the role of instruction in leadership development, I had the opportunity to observe these existential dynamics being played out. The intensive one-week course on transformational leadership was facilitated by a team of skilled instructors. One of the instructors approached involvement with Apollonian sensitivities: thoroughness in preparation for, engagement with, and monitoring of the learning process. The classroom was thoughtfully arranged each day with attention to detail. Visual support material was distributed on the walls throughout the room, then became an evolving text displaying the course content as it emerged day by day. The course curriculum, as prepared (form and content), was attended to with precision and care.

Meanwhile, the partnering instructor appeared to exist throughout the course in dynamic tension with his teaching partner. He seemed to thrive on immediacy and process, most comfortable with structure in the background, a field for relational encounters and emergent ideas. As a result, although they had created the curriculum together in a dynamic and creative process and then modified it over time in response to feedback and research, once in the classroom they approached the lived curriculum with different sensibilities. While one attended to form, the other attended to dynamics.

For Tillich (1952b), the form and dynamics polarity is experienced in life as intentionality and vitality. "Vitality is that which keeps a living being alive and growing. Elan vital is the creative drive of the living substance in everything that lives toward new forms" (p. 180). Human vitality exists in contrast with intentionality and is conditioned by it. *Intentionality* refers to "being related to meaningful structures, living in universals, grasping and shaping reality" (p. 180). Intentionality in this instance is not "the will to act for a purpose," but rather "living in tension with (and toward) something objectively valid" (p. 180).

"[Human] dynamics, . . . creative vitality, is not undirected, chaotic, self-contained activity. It is directed, formed; it transcends itself toward meaningful contents" (Bergson, 1998, pp. 180-181). Perhaps Bergson's insight that "disorder is simply the order we are not looking for" (p. 181) sheds light on Tillich's (1952b) description of the vitality/intentionality relationship. Vitality and intentionality are interdependent: "It is impossible to speak of being without also speaking of becoming" (p. 180).

Snowden (2002) brought to mind a contemporary example of the form and dynamic polarity in his discussion of the evolution of knowledge management. He defined knowledge as both a "thing and a flow" (p. 9). This idea is reminiscent of James's (1998) reference to substantive and transitive states of mind. The stream of consciousness, James suggested, is transitive, moving from one substantive conclusion to another like a bird in flight between moments of perching.

Form and Dynamics: Sedimentation and Re-sedimentation

In chapter 3 I referred to sedimentation and the self-structure. Sedimentation, recurring fixed structural patterns, represent, in human experience, form. Sedimentations are substantive; they "provide the self-structure with a sense of (relatively) fixed and permanent essence" (Spinelli, 2001, p. 48).

Being in relation with the world around us, this "moving world of phenomena" (Bergson, 1998, p. 186), presents an existential challenge mapped by this form and dynamic polarity. Life requires of us that we get the moving phenomena into focus (Taylor, 1985, p. 248). This is a dynamic process, an "effort after meaning" (Mahoney, 1991, p. 93).

By virtue of our engagement with the world, our sense of self, our self-structure, is constantly being challenged. In response to an inevitable inadequacy of meaning and felt dissonance, we can assume a posture of openness and exploration in which case we will experience *re-formation* (a de-sedimentation and re-sedimentation)—a re-organization of our values and meaning structure. Alternatively, we can resist the influences about us in an effort to preserve our existing *form* of self-structure. Either response has implications for individual growth and development as well as evolving relationships with the world at hand.

The individual quest for meaning occurs at the edge of form and dynamic, order and chaos. It requires that one tolerate the ambiguity and uncertainty of the unknown for the sake of renewed adaptive ability.

As stated earlier, leadership occurs at the interface of the individual and the collective. Consideration of the form/dynamic polarity from the perspective of group experience is informative for leadership.

Form and Dynamics in Relation to the Group—the Collective

Peterson (1999) described a *group* as "individuals, uniform in their collective historically determined behavioral patterns and schema of values" (p. 226). Within the group, knowledge concerning life and experience is reduced to comprehensible systems of belief that are aimed at making life manageable and predictable. The group, in this respect, is a sanctuary from uncertainty. Within the form and dynamic polarity, the group thus represents form, stability, and order. At the level of organizations, institutional life with its bureaucratic tendencies also represents the idea of form, stability, and order. By way of contrast, the idea of organism relates to the dynamic element within the polarity.

Essential to our understanding of the function of the group at this point is the idea that shared systems of belief take on a paradigmatic structure. Peterson (1999) defined a *paradigm* as a "complex cognitive tool, whose use presupposes acceptance of a limited number of axioms (or definitions of what constitutes reality, for the purposes of argument and action), whose interactions produce an internally consistent explanatory and predictive structure" (p. 235). Furthermore, "a paradigmatic structure provides for determinate organization of (unlimited) information according to limited principles" (p. 236). Within the paradigmatic structure, members operate from frames of reference that inform ongoing experience. These frames of reference, or maps of meaning, are contained in stories. Narrative is a significant means of organizing and giving coherence to experience (Carr, 1986; Crites, 1971).

Crites (1971) elaborated this point further. He distinguished between two forms of narrative, which he refers to as "sacred and mundane stories" (p. 294). Sacred stories are pervasive; they "orient the life of people through time, their life time, their individual and corporate experience and their sense of significance to the great powers that establish the reality of this world" (p. 294). Sacred stories do not "transpire within a conscious world"; they "form the very consciousness that projects a total world horizon, and therefore inform the intentions by which actions are projected into that world" (p. 196).

Mundane stories are the stories "that are told, . . . directly seen, or heard" (Crites, 1971, p. 296). They are the stories "set within a world of consciousness" (p. 296). In the sharing of mundane stories persons "articulate and clarify their sense of the world" (p. 296).

There is a relationship between sacred and mundane stories; there is "distinction within separation" (Crites, 1971, p. 296). "Consciousness is molded by the sacred story to which it awakens, and in turn finds expression in the mundane stories that articulate its sense of reality" (p. 297). Given the foundational quality of the sacred story, any change in the sacred story would have to be considered revolutionary, a shift in paradigm.

Form/Dynamics and Transformation

A brief comment on change or transformation is in order at this point. As Kuhn (1970) noted, normal transformation is qualitatively different from revolutionary transformation. Normal transformation involves the cooperation of the group. It is, in Peterson's (1999) words, a "bounded revolution" (p. 258). Nothing changes that the group does not want to change. Alternatively, revolutionary transformation involves the transformation of more than the group desires or expects. Revolutionary transformation produces "involuntary alteration in the 'articles of faith' [social and individual presumptions] of the normal individual" and "evokes fear (and denial and aggression as defense mechanisms)" (p. 258).

Contemporary leadership development topics such as transformational leadership and change management represent efforts to better understand and influence change processes, be they "normal' or "revolutionary" or somewhere in between. The very ideas contained within these topics range from those that are basically procedural management practices to considerably more innovative ideas as exemplified in complexity theory (Marion, 1999; Marion & Bacon, 1999; Regine & Lewin, 2000; Richardson & Cilliers, 2001; Wheatley, 1994).

If the group or the collective is concerned primarily with stability and order, preservation of the known in the face of the unknown, then leadership is concerned primarily with dynamic. More accurately, leadership is concerned with the form and dynamic polarity. The leader understands and can appreciate the value of the socially sanctioned provisional paradigm, yet is willing to embrace both the threat and the promise that accompany the exploration of the unknown—the dynamic. In this respect the leader exists at the cutting edge of the process of transformation.

At the cutting edge of transformation there are existential points of significance. In observing group or organizational process, transformation is often initiated in response to the threat of anomaly. Peterson's (1999) categorization of forms of anomaly is instructive. He referred to the impact of "the strange, the stranger, the strange idea, and the revolutionary hero" (p. 245).

Form/Dynamics and Transformational Leadership

The ability to set aside the familiar and explore the uncertain, to stand outside the protective mindset of the group, requires existential qualities and awareness. Peterson's (1999) reference to the myth of the revolutionary hero "understands" that the hero (leader) is able to lead transformation because he/she has gone before the group in the engagement of transformational process. In Peterson's words, the hero is "the first person to have [his/her] internal structure (that is, [his/her] hierarchy of values and behaviors) re-organized as a consequence of contact with emergent anomaly" (p. 279). Essential to leadership awareness at this point is the recognition that as the leader encounters and explores anomaly and in turn embodies its significance, the leader in turn comes to represent anomaly to the group. As a consequence, the leader, or at least what the leader represents, evokes fear, admiration, and, overall, a sense of anxiety.

From an existential point of view, the leader's ability to be a "non-anxious presence" within the group is critical to the transformational process (Friedman, 1985, pp. 208-210). This idea relates back to the earlier discussion of the leader within the individual/participation polarity. A non-anxious presence signifies a sense of individuality while maintaining relationship with the group. It signifies an authenticity with respect to one's own experience while undergoing a shift in values, meanings, and behaviors that invariably places the leader in tension with other members of the group and the group as a whole.

Friedman (1985) referred to a leader's non-anxious presence as the "leaven of individuation" (p. 232). Through this alternative posture in the face of anomaly there is an increased possibility of advancing shared inquiry and relevant change through the articulation of divergent values and meanings—a renewal of significance through wrestling with meaning at the group or the corporate level.

Within the form and dynamic polarity, leadership embodies the form and dynamic dialectic process and is therefore catalytic in organizational renewal of form and expression.

One final comment in this regard. From a leadership perspective there is merit in reflecting on the experiential implications of this polarity for those within the group or organization. For many leaders the dynamic element and the grappling with emergent vision leads to untimely prophetic pronouncements that fan the flames of resistance in the face of increased anxiety. Such is not the essence of participatory leadership and process. The *dynamic* leader is also aware of the value of form to those around him- or herself. People value and hold on to their preferred ways of being. One is cautioned not to overlook the complexities of human motivation. Borrowing a phenomenological methodology, the leader recognizes the importance of the experience and perspective of the other. Change occurs within the context of a relationship of respect and articulation of differences. The outcome, as a result, is shared and authentic rather than a product of coercive managed change through superficial reward and punishment strategies aimed at behavioral change. Participants, though resistant, are viewed as knowledgeable subjects of significance and agents of change rather than objects to be manipulated in the service of a predetermined outcome.

Form and Substance: Genuine Form and Expressive Power

Tillich (1952b) raised the issue of the separation of form and content within cultural activity. He pointed out that in the natural environment (e.g., landscape), the natural form is the content. To develop the idea further, an artist can utilize the form of the landscape as material for an artistic creation. The content in this instance is that which is made or produced from the material. Tillich then questioned whether "a cultural creation is the expression of spiritual substance or whether it is mere form without such substance" (p. 178). He concluded that a qualitative distinction here is the expressive power of a form rather than a special style. Genuine form "is an immediate expression of the basic experience out of which an artist lives—in unity with his [or her] period as well as in conflict with it" (pp. 178-179).

In the field of human relationships, Sternberg (1988) developed a theoretical model of loving relationships. In this scheme a balanced loving relationship includes elements of commitment, friendship, and sexuality. A relationship that includes commitment—defined as a short- and long-term cognitive decision, but does not include friendship, sexuality—is referred to as "empty love" (pp. 124/125). This terminology speaks to the essence of relationship and implies a relationship that has form (legal, religious) but lacks substance by virtue of the absence of dynamic qualities.

In a similar fashion, Eberle (2003) commented on the commercialization of Christmas: "The vestiges of the true holy day are still there, but the soul seems gone" (p. 144). This apparent proclivity to discern the presence of form along with the void of substance is often spoken of in our day as the absence of "soul." It is as if, generally speaking, culture as a whole recognizes the importance of substance in life and work and has arrived at the term *soul* to signify substance.

Authenticity

Both Tillich's (1952b) idea of genuine form (as immediate expression of lived experience) and Taylor's (1985) idea of human agency relate to the idea of authenticity that is often referred to in the existential literature. Bugental (1965), for example, referred to *authenticity* as "the primary existential value" (p. 31). He suggested that "a person is authentic to the degree to which his [or her] being in the world is unqualifiedly in accord with the given-ness of his [or her] own nature and of the world" (pp. 31-32).

There is evidenced within the idea of authenticity aspects of individuality/ participation and form/dynamics. Although there is connectedness to the world, authenticity includes individuality as an ongoing emergent possibility through independent thought and action in response to, and taking responsibility for, life as it is experienced. There is expressive power in authenticity.

Guignon (2000), in an article on authenticity and integrity, linked authenticity with the idea of ownership. He noted that the word for authenticity in German is *eigentlich,* which comes from the stem meaning "own" (p. 70). In this respect authenticity entails taking ownership for one's choices and one's life—being responsible for the life being formed through one's actions.

The notion of authenticity is articulated in Taylor's (1985) claim that persons are primarily subjects of significance. The idea of authenticity does not imply a rejection of the familiar world in which one participates, but rather signifies a quality of participation that includes awareness, perspective, and openness. The idea of awareness, perspective, and openness is captured in the word *transcendence*, which is often referred to in the existential literature.

In the face of contingency and anxiety there is a letting go, a letting be, or a release of the anxious posture: "an acceptance of all things human, and then a finding of more encompassing ways of being in relation to all such things" (Bugental, 1965, p. 35).

By way of comparison, *inauthenticity* implies a way of living that denies taking ownership for life—who I am and who I am becoming. There is in the face of anxiety conformity with the attitudes and prescriptions of the prevailing culture. There is form without substance, a preoccupation with the thoughts and actions of others to the neglect of one's own. As a result, motivation is predominantly external to one's experience. Actions, for example, are motivated by cultural definitions of success. Matters of significance are defaulted to cultural prescriptions for success, a process alluded to earlier as "bad faith."

Genuine form, then, relates to human agency and authenticity. Where there is genuine form there is expressive power, substance, and authenticity. "Although both the 'means/ends' and 'constituent/whole' styles of life may consist of the same actions, there is an important qualitative difference in the actions themselves" (Guignon, 2000, p. 72). There is, in other words, expressive power.

Form/Dynamics, Role Play, and Imitation

The idea of form and dynamics relates to at least two leadership issues: role playing and imitation. Role playing is a popular strategy that is used within organizational management processes. Emotional labor, a form of role playing, by definition involves "the effort, planning, and control needed to express organizationally desired emotions during interpersonal transactions" (McShane, 2001, pp. 199-201). McShane referred to a Japanese company that was sending its employees to "smile school" (p. 201) to learn the fine art of pleasant facial expression. This, of course, is a customer service–related business strategy in which employees are trained to master the art of playing the role of a flight attendant, a customer service representative in a bank, and so on.

These ideas taken from the business world are mundane, but on a larger scale, what about playing the role of a leader? Within the business paradigm that seems to pervade the leadership culture, how are people selected and groomed for leadership? How heavy is the organizational hand in the grooming and mentoring process? My suspicion is that a greater emphasis is placed upon the effort, planning, and control needed to express organizationally desired outcomes, in which case imitation and role-playing competencies are the order of the day. The cost to the organization and the community at large is that leadership is about form and not substance. There often is a creative void in positions of vital importance within organizations. Leadership development efforts, caught up in the same paradigm, turn out persons proficient at playing the role of a leader, yet lacking in qualities that pertain to being a leader.

The existential form and dynamics polarity sheds light of this process of leadership development and reveals the significance of genuine form, substance, authenticity, and human agency. Is there a similar concern at the group or organizational level? I believe there is. Mos (1998) suggested that agency is not restricted to individuals and "may be attributed to our social institutions and cultural practices" (pp. 178-179).

Agency can be strategic, related to significance, or both. The emphasis upon substance is related to form and dynamics. It is revealed in expression and transformed in discursive practices.

Form, Substance, and Social Institutions

WestJet. In giving consideration to the form and substance of social institutions, I begin with the Calgary-based Canadian airline WestJet. WestJet was founded in 1996 to meet a need for more comprehensive Western Canadian regional service. The start-up company was patterned after Southwest Air, a Texas-based carrier. The imitation was extensive, right down to customer entertainment consisting of joke telling and in-flight games.

Nine years later WestJet appears to be a success story within the industry and within the broader business community. Integral to the success of WestJet's evolution is its apparent ability to observe the success of other companies and to borrow from their successful ideas. The current 'form' that WestJet is assuming is a hybrid of Southwest Air and New York–based JetBlue Airways Corp. The fact that WestJet has life and vitality within a difficult industry has led observers to comment that although the company does not claim to be innovative, they are great imitators.

In spite of the extensive imitation, can it be stated that there is expressive power in the form assumed by the emerging corporation? Is there a dynamic, a qualitative element that can be detected in the way in which the organization expresses itself within the community? At this stage of the evolution of the company many would say yes, that WestJet as an organization has a unique presence in the community. The question seems to be, Can they sustain it?

Alberta Treasury Branch. Moving to another organization within the business community, the Alberta Treasury Branch continues to undergo change as a result of its move to become a Crown corporation in 1997. ATB had previously been a government department of the Province of Alberta established in 1938 during the Depression to meet the banking needs of Albertans. Along with a 30% market share of rural Alberta, the bank retains a rural distinctiveness.

As a Crown corporation, ATB has new and expanded challenges to succeed within the larger Canadian banking industry. In wrestling with form and authenticity, ATB brings together a distinct rural flavor and a contemporary vision to attract the modern independent business community. This diversity can be noted in the ATB staff, some of whom have roots in rural Alberta, and others who have been imported for management positions from major Canadian banks, bringing with them their knowledge and familiarity with alternative forms of banking culture.

In the conservative and highly structured Canadian banking community, there is not much latitude for innovation. It remains to be seen if and how ATB will find its form as a Crown corporation. In casual conversation interested observers wonder whether ATB will retain enough of its rural distinctiveness to be a unique presence within the banking community or whether it will simply become a clone of the major Canadian banks.

Moving away from the business community, the modern institutional church also provides an intriguing example of form and substance. Thompson (2000), writing on the subject of spirituality, work, and leadership, touched on matters of authenticity by suggesting that the church today is attempting to "model itself after the institutions of the prevailing commercial culture" (p. 27). He accused the church of forming itself around the structures, procedures, "and even bottom-line measures of success from business" (p. 27). This conclusion goes to the issue of substance. The church, he claimed, has lost its ability "to stand outside the dominant culture as a prophetic and inspiring voice" (p. 27). Life within the church is not substantially or qualitatively different from life outside of the church. Church growth, numerically and financially, is the order of the day and requires the same strategic effort as any other business. Regrettably, church growth as a competitive business is driven by the same anxious posturing that drives the marketplace. And, as Thompson pointed out, in the process the church has lost its genuine form, its power of expression.

Willow Creek Church. By way of example, I refer to Willow Creek Church, located in the suburbs of Chicago, Illinois. Willow Creek Church was founded in the early 1970s around creative, contemporary worship and small-group opportunities for friendship and spiritual development. Since its formation the church has demonstrated substantial numerical growth, today reporting 20,000 people attending midweek and Sunday services. These services emanate from a campus located on a 155-acre site. The reported success of this church in impacting the community through innovative programming (as measured in numerical growth and programs) has been and continues to be emulated and imitated by churches large and small all over North America.

Though Willow Creek Church is located in an affluent, baby-boomer, suburban American community, churches in remotely different demographic settings continue to borrow its template for success. For example, the church that my parents attend in small-town rural Alberta has for the past couple of years been slowly adding key ingredients from the Willow Creek model. The leadership within this church of 200 people is in the process of seeking funding for the construction of an auditorium capable of seating up to 1,000 persons on the outskirts of the town.

The initiative is not without its detractors. Some church members are critical that there is not much that is indigenous about the life form that this small church assumes these days. Though the leadership is buying into the power of expression originated by another church, there are those who think that the concept does not translate into this church community. They would argue that it is a concern about substance.

For its part, Willow Creek does its best to facilitate this proliferation of its "form." It has become as close to a franchise mentality as one can get without actually being a franchise. By going to the Willow Creek website, one can access a plethora of how-to books and other materials, including essential software to facilitate the administration of a burgeoning Willow Creek copy. Inspirational and informative conferences are held for church leaders, and there is a Willow Creek Association to join for those churches interested in perpetuating the model.

Imitation and Substance

Thus the question is, in borrowing form, what happens to substance? What happens to agency, authenticity, and the power of expression? What happens with the life experience of those who participate in such an organizational process? How could the experience be different if leadership had a deeper appreciation for agency and matters of significance? The interesting thing of note about the church is, that theologically speaking, the life and ministry of Christ provides such a different model to be emulated than the popular one of the day.

At the risk of oversimplification, the issue of form and substance relates to the prevailing issue of technocracy (Heidegger, 1927/1962). The strategic maneuvering of people and ideas without attention to matters of existence or significance is a preoccupation with form over substance. In many cases the imitation of success involves importing and implementing techniques in an effort to replicate someone else's success. Whereas techniques can be imported, the power of expression associated with a particular form cannot. There is a relationship complexity involved in expressive form that cannot be reduced to reductive strategies. The end result for the imitator in many cases is inauthenticity—borrowing life rather than creating it—form without substance.

This issue was the topic of conversation on a radio interview that I heard recently. William Eddins, the new music director of the Edmonton Symphony Orchestra, was being interviewed on the CHQT radio program *Arts Alive* by the program host, Chris Allin. Eddins commented that in giving leadership to the organization he would be striving to see the organization as a "living art form" rather than a producer of "recycled" material.

The Freedom and Destiny Polarity

> Our capacity as human beings to imagine, to think, to wonder, to be conscious, are all degrees of freedom. (Rollo May, 1981, p. 62)

Tillich (1952b) alluded to the importance of this structural element in his proclamation that the freedom and destiny polarity "makes existence possible because it transcends the essential necessity of being without destroying it" (p. 182). Freedom is an essential element in the structure of being. Freedom exists interdependently with destiny. Freedom is always experienced "within the larger structure to which the individual structure belongs" (p. 182). Destiny, then, relates to Heidegger's (1927/1962) idea that we are thrown into a world already in process. By exercising our freedom in relation to our situatedness and the facticities (Sartre, 1943/1956) of our existence, we find our place and we engage the potential of our being. By being attuned to the practical, everyday experience of our lives, we are engaging our destiny through the freedom of interpretation, choice, and action. We are involved in the process of realizing those possibilities that are part and parcel of our human agency.

Freedom

Tillich (1952b) made a distinction between freedom as an ontological structure and freedom as a function of something such as the will. Freedom in the first sense is the freedom related to being a human being, "not a thing but a complete self and a rational [interpreting] person" (p. 183). Freedom in this sense is holistic and comprehensive. "One should speak of the freedom of man, indicating that every part and every function which constitutes man a personal self participates in his[her] freedom" (p. 183). Freedom in this sense relates to persons as subjects of significance. "Ontologically the whole precedes the parts and gives them their character as parts of the special whole" (p. 184).

Tillich (1952b) suggested that freedom is experienced as deliberation, deciding, and responsibility. Deliberation refers to a process of consideration or evaluation. In the act of weighing situations rather than simply acting compulsively, we acquire degrees of separation that facilitate decision making. Deciding upon a choice and a course of action involves the existential act of cutting off or excluding certain possibilities in order to engage others. And with responsibility there exists the obligation of freedom to assume personal responsibility for one's decision and subsequent actions.

These comments concerning freedom appear similar to Taylor's (1985) reference to human agency and the difference between weak and strong evaluation. Weak evaluation, Taylor pointed out, is related primarily to the desirability of consumptions: "We are concerned with outcomes" (p. 16). Any deliberation in this case amounts to "embryonic justification" (p. 62). Strong evaluation, on the other hand, is concerned with a qualitative examination of desires and motivations that involves a language of evaluative distinctions. Awareness at the moment of decision includes a consideration of quality of life, and modes of being of the agent. There is an awareness of context here that May (1981) included within his idea of the "freedom of being" compared with the "freedom of doing" (pp. 53-60).

Perhaps a brief elaboration of May's (1981) terms is in order. The terms appear to address the process involved in human agency, as described earlier. For example, freedom of doing, to which May also referred as *existential freedom*, is defined as "the capacity to pause in the face of stimuli from many directions at once and, in this pause, to throw one's weight toward this response rather than that one" (p. 54). This category of freedom is essentially not unlike Taylor's (1985) category of weak evaluation.

The second category of freedom that May (1981) addressed, the freedom of being, or *essential freedom*, "refers to the context out of which the urge to act emerges" (p. 55). Awareness of a context invokes an evaluative process not unlike Taylor's (1985) process of strong evaluation. For May, this process involves questioning, making value judgments, and investing one's life.

The distinctions between May's (1981) categories of freedom and Taylor's (1985) strong and weak evaluation have relevance for a culture obsessed with efficiency and productivity. Taylor believed that the utilitarian approach to life would have us do away with "qualitative distinctions of worth on the grounds that they represent confused perceptions of the real basis of our preferences which are quantitative" (p. 17). Terms such as "better value" or "added value" have become clichés that betray a superficial appeal to preference rather than invoke thoughtful evaluation and choice. And, as stated earlier, weak evaluation is concerned primarily with outcome and desirability of consumption without due consideration of context.

Destiny

Destiny represents the field out of which our decisions arise: "It is the concreteness of our being which makes all our decisions *our* decisions. When I make a decision, it is the concrete totality of everything that constitutes my being which decides, not an epistemological subject" (Tillich, 1952b, pp. 184-185). Included in this are " the communities to which I belong, the past unremembered and remembered, the environment which has shaped me, the world which has made an impact on me. It refers to all my former decisions" (p. 185).

May (1981) contended that destiny impacts our lives on four different levels: the cosmic level, which includes birth, death, and other natural occurrences of a positive and a negative nature; the genetic level, including physical characteristics, race, gender, and so on; the cultural level, which involves family, cultural cohort group, work or professional community, and so on; and last, the circumstantial; for example, as related to economics, politics, and so on.

Tillich (1952b) reminded us that destiny is not something strange or mystical that determines our future. Rather, destiny refers to "myself as given, formed by nature, history, and myself. My destiny is the basis of my freedom; my freedom participates in shaping my destiny" (p. 185).

In his book *Freedom and Destiny,* May (1981) was deliberate in his efforts to distinguish between the terms *determinism* and *destiny*. He pointed out that determinism, a term borrowed from physics and therefore precise in relation to physical movements, lacks the richness, the qualitative human element contained in the term destiny. Unlike inanimate objects, the human subject introduces self-consciousness into the situation, which "creates the context in which the human being's responses to his or her destiny occur" (p. 88).

May's (1981) word study of the term destiny reveals a useful conceptual richness. The idea of being ordained, devoted, and consecrated, is combined with destination; "the element of direction" is combined with "the sense of plan or design" (p. 89). As individuals, we encounter our destiny moment by moment in our unfolding life experience. Destiny, May claimed, "is the design of the universe speaking through the design of each one of us" (p. 90).

In the earlier discussion of human agency, I described the process by which an individual encounters experience in a reflexive and reflective fashion. The idea of freedom and destiny incorporates human agency and the notion that humans are subjects of significance.

Freedom/Destiny and Change Management

Particularly apropos to a consideration of leadership and leadership development, May (1981) cautioned against the North American belief "that we can change everything at any time we want, that nothing in character or existence is fixed or given, . . . and that we can remake our lives and personalities over a weekend" (p. 93). He suggested that such a belief is a "misperception" and a "desecration" (p. 93) of life.

In a leadership culture preoccupied with change management, the freedom and destiny polarity has the potential to bring existential wisdom. It bears repeating that leadership education and practice are positioned within a modernist worldview and as such privilege instrumental reason over moral agency. Accordingly, change and change management are most often perceived as strategic maneuvers aimed at achieving successful outcomes determined by a cost-benefit ratio. From this perspective, change management, regardless of any rhetoric to the contrary, is about economics and efficiency. All other considerations are eclipsed, and, from an existential perspective, freedom is compromised and quality of life is impacted.

Though the language of the change management enterprise may indicate an organic process, more often than not the process is fairly ritualistic. Leadership can act in bad faith (Sartre, 1943/1956) in seeking to manage a process in which freedom of responsibility and choice is discouraged through passive reaction to external influences (e.g., stakeholders, shareholders, economic and political factors, and so on). Within this strategic frame of reference, bad faith refers to an inauthentic position—playing the role of a leader rather than being the leader. There is no leadership, no prophetic edge that truly leads change. As someone once wrote, when the prophet becomes king, it is time to seek a new prophet.

Leaders who are aware of freedom and destiny recognize that persons are subjects of significance and that, in related fashion, groups and organizations are self-constituting agents. Existentially aware leadership is attentive to both "being-for-itself" and "being-for-others" (Sartre, 1943/1956). In being-for-itself, there is a differentiated awareness of self in relation to the world. In being-for-others, there is an appreciation for the separate reality of others. This self-other awareness creates a cooperative and participatory context in place of an authoritarian, competitive, or adversarial one.

This relational view of existence does not negate the importance of efficiency or productivity. It does, however, confer upon each the status of means values within a larger context of meaning and significance. Within a larger framework that contains various facticities for consideration, including one's hierarchy of values, there is freedom to respond with integrity and authenticity knowing that agency and identity are at stake. We are what we do—what we make of ourselves in response to our destiny. In the long run, life lived as a responsive and responsible agent is more expressive or revealing than image as marketed.

In concluding this section, I will reiterate that the leadership role invites awareness of and sensitivity to the existential freedom and destiny polarity. Although this process begins with the personal life of the leader, it extends to the life of the group or organization with whom the leader is momentarily engaged. To be-for-others invites the respect for and understanding of the freedom and destiny of the people being served in leadership. The phenomenological methodology of bracketing self ("incarnational" leadership) encourages a process of joining and participation that appreciates the life-world of others. It offers a framework for being with others that is useful within the leadership process. When joining is respectful of the other, there is the possibility of partnering in the process of engaging potential—for emerging life, renewal, and the power of expression.

I turn now to the remainder of Tillich's (1952b), outline of ontological concepts. This will be a brief presentation of the concepts along with a few comments pertaining to their relevance for leadership.

Being and Finitude

As has been previously stated, a significant feature of the human experience is the capacity to be aware and to reflect upon one's experience of being. This capacity brings into consciousness an awareness of the limits of one's being or "being-toward-death" (Heidegger, 1927/1962). Existence is contingent. We live with the omnipresent possibility that there may not be any more possibilities. To be aware of our being is also to be aware of the mystery of our nonbeing. Tillich (1952b) called this phenomenon the *problem of finitude*.

The problem of finitude pervades all of life. "Selfhood, individuality, dynamics, and freedom all include manifoldness, definiteness, differentiation, and limitation" (Tillich, 1952b, p. 190). The ability to imagine infinity, a "directing concept, not a constituting concept" (p. 190), provides reprieve from the negative element of finitude. Infinity, Tillich said, is the manifestation of being-itself "to finite being in the infinite drive of the finite beyond itself" (p. 191).

The importance of this existential consideration cannot be overstated. Schneider and May (1995), in citing Becker (1973), considered Kierkegaard's (1849/1954) writings on the subject of the finite and the infinite in relation to human experience and functioning to be foundational to our understanding of the human personality. Personal growth and development require attending to the finite (life's necessities or limitations) and to the infinite (life's possibilities).

Rank's (1958) comprehensive theory of personality includes reference to the human experience of the finite and the infinite as two fear possibilities. There is the fear of being separated from the whole and existing in isolation (fear of life, of the infinite), and there is the fear of the loss of individuality through the process of being absorbed into the whole (fear of death, of the finite). Rank considered these two significant fears to be a lifelong existential concern that needed to be addressed.

In an effort to acknowledge the diagnostic and therapeutic value of recognizing such dynamic variations (e.g., Rank's [1958] two fears) in human functioning, Mahoney (1991) proposed a hypothetical grid to contrast the extremes of expansion and contraction with the extremes of activity and passivity (pp. 333-337). In a similar fashion, Schneider and May (1995) introduced a provisional approach to psychotherapy based upon the existential axiom that "the human psyche (consciousness) is characterized by a constriction—expansion continuum, only degrees of which are conscious" (p. 141).

More concerning the finite/infinite, constriction/expansion continuum will be discussed in the chapter on management and leadership. For the present, it is sufficient to recognize the overall significance of this structure for human experience. Although the scope of this significance is extensive, for the purpose of the present discussion I will return to Tillich's (1952b) outline wherein he suggested four categories of the finite: time, space, causality, and substance. Commenting on Tillich's categories of finitude, Oates (1973) commented that we realize our finitude

> through the experience of time (having to die), space (fear of losing one's place in life or not having a place in life), causality (being dependent on something or someone else), and substance (the fear of losing one's self, one's identity). (p. 51)

Tillich (1952b) believed that each category "expresses not only a union of being and nonbeing but also a union of anxiety and courage" (p. 193). In other words, whereas living with the threat of nonbeing invokes existential anxiety, it also invites the possibility of "the courage to be" (Tillich, 1952a, p. 192; Tillich, 1952b, p. 198). The stated categories provide an awareness of particular forms of situated-ness that invite mindfulness.

Once again, I choose Tillich's (1952b) framework not because it is the only one or the correct one, but also because it is a useful way of organizing and expressing ideas of an existential consideration. Thinking about finitude as related to time, space, substance, and causality draws attention to key elements within the human experience that impact daily living.

Time

Tillich (1952b) referred to time as "the central category of finitude" (p. 193). As such, time is a key component of existential meaning. And from the perspective of time and meaning, from at least Greek mythology and onward, time has been categorized in a positive and negative light. For the Greeks, time as *chronos* was life taking, and time as *kairos* was life giving (Eberle, 2003).

The transient nature of time is often considered to be a relentless reminder of human finitude. One is mindful of an irretrievable past, an unimaginable future, and a present that is always in flux. The tragic element associated with the transitory nature of time and life is most eloquently portrayed in literature. By way of illustration, Eberle (2003) singled out the Renaissance writers William Shakespeare, Edmund Spenser, and Ben Johnson, whom, he noted "seem obsessed with life's passing" (p. 10). He commented that Shakespeare appeared to be "more troubled by the ravaging aspects of time than he was delighted by time's possibilities" (p. 111).

Turning to a positive perspective of time, Tillich (1952b) highlighted the creative element associated with time—the evolution of that which is new. In this respect we associate creative process, "the continuous creation of unforeseen novelty" (Bergson, 1998, p. 211), with temporal process.

Both perspectives of time are related to human experience. Tillich (1952b) held the view that the anxiety associated with the transitory nature of life can be blended with the courage of a self-affirming present. In this respect the meaning that we ascribe to time will play a critical role in determining our response to temporal process. As Carr (1986) pointed out, human time cannot be arrested or overcome but it can be shaped and formed. "Human time is configured time" (Kenyon, 2000, p. 14).

A variety of descriptive categories can help us articulate some of the inherent tensions associated with our experience of time. For example, Achenbaum (1991) referred to physical outer time and psychological inner time. Kenyon and Randall (1997) spoke of clock time and story time. Eberle (2003) compared sacred time to clock time. Taking a narrative approach, Kenyon (2000) would say that such descriptors such are an attempt to capture the existential tension we experience in trying to relate our inside story with the larger story we live within. A significant aspect of existential meaning is "[the development of a relationship] with outer time, or social time, and social clocks" (p. 13).

Time in this respect is part of the freedom and destiny polarity. There are facticities associated with the passage of time that relate to our destiny, and there is freedom to comprehend the significance of time at any given moment from the perspective of personal meaning.

The importance of considering the meaning we ascribe to time is conveyed in Eberle's (2003) efforts to compare sacred and clock time. Sacred time, Eberle argued, is time not measured in minutes, hours, or days; rather, it is "time devoted to the heart, to the self, to others, to eternity" (p. xii). It is life attuned to 'cosmic rhythms' and the 'eternal time of no time.' Sacred time is related to the depth dimension of life.

Clock time is measured time, regimented time; it is unidirectional. If sacred time is about the vertical dimension of life, clock time is about the horizontal dimension of life. Eberle (2003) traced some of the major influences pertaining to the development of clock time as we have come to know it. The first clock, he noted, was a "verge-and-foliot escapement system" (p. 100). It was rigged in such a manner as to ring a bell for the purpose of alerting Benedictine monks to their hourly devotional Vigil.

Further development of the clock was manifested in ever-increasing mechanical sophistication and social influence. Eberle (2003) mentioned, for example, the positioning of the clock in the public square as a means of regulating community time. He also pointed to the positioning of the clock at the heart of science with reference to the 1600s notion of the clock-work universe. A current measure of the precision and sophistication of clock time is the atomic clock, which is purported to measure time accurately to one-trillionth of a second (p. 43).

In his reflection upon clock time, Eberle (2003) commented that clocks were created to measure time; today they measure us. He referred to clock time as a "pervasive invisible technology" (p. 22). He believed that a major unquestioned assumption of our Western culture is that faster is better and efficiency rules. There is, as a result, a manic quality to life. We live in a state of perpetual urgency. In our measured pursuit of efficiency, precision, and productivity, we have turned ourselves into machines (things). We have lost the depth dimension of life to be found in sacred time. We have lost phenomenological awareness and existential richness. Eberle exhorted us to rediscover sacred time so that we can reconnect to a sense of time and eternity.

I conclude this section on time with a brief anecdote from my own experience. I recall a time in my life when the constant demands related to "clock time" were wearing me out physically, emotionally, and spiritually. Intellectually, I knew that "sacred time" was missing from my experience. I made an effort to communicate my predicament to my board of directors, and they prescribed a time management course, which I dutifully attended. Although the course was well done and interesting, it was enframed in the horizontal dimension and of limited use to address the real need in my life at that time.

One weekend afternoon during this period of time I was wandering through the temperate zone of a local conservatory when a note on the importance of dormancy in the life of a deciduous tree caught my eye. The text stayed with me; I felt that it spoke to my situation. In Eberle's (2003) terms, I was reminded of a deeper life rhythm that I should not ignore. After considerable thought, I resigned my position and returned to university in search of a time of dormancy—an extended pause for reflection, for community, for knowledge, for nurture. Although the perils of clock time abound in an academic setting as well as anywhere else, I was able to bracket them, keep them at bay, and savor the eternal moment.

So much has been written about time. These few comments about time are intended to highlight the subject as an integral aspect of existential meaning. We move now to the other categories of finite space, substance, and causality.

Space

Tillich (1952b) stated that time unites with space in the present moment. Having space is related to being:

> Every being strives to provide and to preserve space for itself, . . . a physical location—the body, a piece of soil, a home, a city, a country, the world. It also means a social 'space'—a vocation, a sphere of influence, a group, a historical period, a place in remembrance and anticipation, a place within a structure of values and meanings. (p. 194)

There are many ways in which the idea of space has relevance to leadership. The very role of leadership within a group, organization, or political culture can be defined as a social space. It is a space given definition by former occupants of the space, as well as the current realities, including the expectations of the stakeholders. The incumbents bring to this space their own subjectivity and with the assumption of their leadership duties, initiate a merging of subjectivities. How does one enter into the social space of others for the purpose of providing leadership? How does a designated leader occupy organizational space? Is engagement with others formal or informal, hierarchical or participatory and inclusive? The location and size of the leader's office or how he/she conducts meetings is a common indicator of some of these issues.

How does a leader enter into community space? For that matter, how does an organization position itself within a larger community? Much has been written about how political parties and their leaders position themselves in relation to their constituents early in their tenure relative to how they position themselves after years of being in power. In related fashion we speak of the notion that absolute power corrupts. This is a reference to the issue of social space.

The American retail giant Wal-Mart has garnered resistance of late from certain communities that they have targeted for expansion. One of the cited reasons for the resistance has been a disapproval of the aggressive manner in which the corporation has been known to occupy social (community) space. The thought is that Wal-Mart has paid little attention to the sense of community into which they have entered. There has been an unexpected reaction to the aggressively competitive displacement of more indigenous businesses.

At a global level the significance of space is amplified. The Arab/Israel conflict in the Middle East is an obvious example of the intensity of emotion that surrounds issues of place and the extent that persons will go to defend it. Closer to our own experience, "9/11" is a dramatic illustration of the issue of space. As some would describe it, the terrorist invasion of American national and symbolic space (the twin towers/World Trade Center) was provoked by the intrusion of American ideology upon religious and cultural sensibilities of certain Middle Eastern communities. On both sides there has been an escalation of anxiety over issues of space that has resulted in an escalation of strategic maneuvers to secure space. The potency of this existential reality was demonstrated by the vigor with which defending American soil against "evil" became a key point in the latest pre-election rhetoric.

Whereas having space is essential to our being, finitude brings about awareness that space is temporal; there is no final or ultimate space as we know it. The insecurity related to finitude and space can foster an anxious pursuit after and the hoarding of space, or, alternatively, it can be affirmed as a significant aspect of our existential reality.

What does the spatial dimension of my life reveal about my sense of self in relation to the world? How do I inhabit my space? Does my space seem to be expansive? Constrictive? How do I share space? How do I leave space and inhabit new space? How do I experience felt space-less-ness?

Because the idea of space is so related to my being, it provokes any number of questions related to a felt awareness of my current situation, including my sense of who I am and my self-expression. As indicated, this is also a concern at the group, organizational, community, and national levels as well. Arguably, the existential issue of space is one of the greatest leadership challenges that we face today.

Causality

Tillich (1952b) drew attention to the ambiguity of causality. He cautioned against identifying the causal scheme with a deterministic scheme, and he linked the desire for causality to the need to affirm reality in the face of contingency and the threat of nonbeing: "If something is causally explained, its reality is affirmed, and the power of its resistance against nonbeing is understood" (p. 195).

Nietzsche (1889/1998) made a similar point in linking the quest for causality to psychological factors: "The instinct of causality is . . . conditioned and stimulated by the feeling of fear" (p. 117). There is, he said, relief and a feeling of power associated with linking something unfamiliar with something familiar. The inherent danger is to go with expedient explanation for the purpose of relief and power at the expense of greater awareness and understanding. Such a trend, Nietzsche cautioned, can lead to a closed framework of beliefs, comforting yet constricting.

Given the proclivity of the group or collective to seek refuge from fear and anxiety in certainty, it is incumbent on those seeking or providing leadership to be cognizant of the temptation to be drawn into the comfort of the expedient belief structure. It takes an awareness of human vulnerability and existential courage to lead beyond the desire to know—to be right, to be certain. Rank (1932) referred to those who capitulate to the preservation instinct of the collective as a weaker talent. Conversely, it takes remarkable insight, talent, and courage to lead at the edge of form and substance, destiny and freedom. Wisdom in this regard includes among other things an awareness of this dynamic in one's own experience and the capacity to be discerning of the dynamic as it plays out in a social context. Wisdom also includes a capacity for faith and humility: an openness to and belief in the participatory exploration of life and experience.

Substance

"Substance points to something underlying the flux of appearances, something which is relatively static and self-contained" (Tillich, 1952b, p. 197). Change is a threat to substance: "Changing reality lacks substantiality, the power of being, the resistance against nonbeing" (p. 197). Personal or group identity seems up in the air, in danger of being destroyed. And momentary change anticipates death, the ultimate loss of substance, "the complete loss of identity with one's self" (pp. 197-198). Such is often the experience of someone entering into retirement after years of being identified with his/her career.

Tillich (1952b) stated that, in the face of this anxiety relating to the loss of substance, we cannot change finitude, but we can affirm it in our creativity, our loving relationships, our concrete situations, and ourselves. I would simply add that moral agency—attending to the notion of persons as subjects of significance—is a matter of substance in the throes of change. This perspective on human existence acknowledges the issue of substance while recognizing the reality of process and change.

Suffice it to say that this is yet another important point of awareness for leadership. Resistance to change emanates from those who would defend the articles of faith. For those persons, resistance to change is related to substantive issues perceived to be essential to being.

How does one lead in the face of such apprehension? One leads with insight, humility, and courage. And as Tillich (1952b) suggested, one leads with creativity and love, looking for islands of security in the sea of change. In a later chapter I will expand on the idea of creativity and leadership. Love in this context speaks to the importance of participatory process—assuming an incarnational, inclusive posture within the collective experience of those from which to work toward creative transformation. In the process one looks for opportunities to affirm traditional meanings even as they anticipate transformation. One does this, for example, through symbol and ritual, story and myth.

The possibility of leading in the face of the fear of the loss of substance is somewhat predicated upon the leader's personal experience with this process. How do we handle those moments when we struggle "to accept the practices that define [us], moments of difficulty in our historical constitution of ourselves" (Rajchman, 1991, p. 9)? Here we enter into the idea of self-awareness and critical thought—a counting of the cost of within our own experience. In Foucault's (1989) words, "How much does it cost the subject to be able to tell the truth about itself?" (pp. 245-246). To further elaborate, Rajchman invited us to ask ourselves, "What are the forms of rationality that secure our identity and delimit our possibilities?" (p. 11). Have we known the experience of "crossing the line to a new and improbable identity" (p. 13)? To understand leadership is to experience contingency within one's being and "expose [oneself] to the uncharted *sophia* of a 'strange and new relation' to themselves" (p. 13).

Summary

To this point I have argued that leadership and leadership development literature is too often limited by its exclusive ties to a modernist worldview. If leadership is to be expansive, leadership development curriculum must include a larger frame of reference. Given the importance of self-awareness to leadership development, I began the quest for a broader frame of reference that pertains to notions of self. After citing a critique of a modernist view of self (self-contained and self-mastering), I proposed a dialogical view of self (persons as subjects of significance) that recognizes the importance of the relationship of the self-structure with the world.

I also introduced existential-integrative psychology as an alternative voice to conventional psychology within the social sciences. There are many contributors to this somewhat eclectic view. I have paid particular attention to the insights of Heidegger, May, Rank, and Tillich. At first glance, some of the existential/phenomenological terms of reference may appear somewhat esoteric. They are, however, foundational considerations related to the structures of human existence and as such have a significant bearing upon the leadership phenomenon.

In the next three chapters I turn my attention to three contemporary leadership topics: leadership versus management, creativity, and spirituality. My intent is to highlight a perceived modernist influence in the approach taken to these topics in the leadership literature and then to propose alternative perspectives. In the final chapter I will suggest an alternative approach to leadership curriculum, based upon the foundational ideas discussed in chapters 1 through 4. I turn now to a discussion of the leadership and management debate.

CHAPTER 5:

THE LEADERSHIP AND MANAGEMENT DEBATE

In the previous chapter I referred to Nietzsche's (1872/1956) Apollonian and Dionysian consciousness. Apollonian consciousness is characterized as preferring the rational and the instrumental and Dionysian consciousness as preferring the dynamic and the creative. With these ideas in mind, I refer to two contemporary writers whose comments illustrate different views on the subject of leadership.

On the side of Apollo is Nichols (2002), who argued that the word *leadership* has had a "corrosive influence" (p. 14) within the study of management and business organizations. It is, he proposed, "an abstraction," an "unnecessary concept" that "adds nothing to our understanding of management and how organizations perform" (pp. 16-19). He contended that organizations are most effectively run by talented managers. Until the "nature of leadership is better understood" (which means subject to precise definition, empirical investigation, and behavioral application—"antique essentialism" [Howard, 1995, p. 110])—the idea of leadership has nothing to add to organizational development.

On the side of Dionysus, Howard (1995) responded with the assertion that to "abandon the term leadership is a bit like suggesting that we abandon the term motion in physics because the phenomenon is so complex" (p. 103). Though leadership, for Howard, is not a scientific concept, "it belongs in ordinary discourse about practical affairs and achievements—and failures" (p. 104).

One cannot go far into the leadership literature without coming across references to perceived differences between leadership and management. Zalesnik (1977) has frequently been cited as one of the first to herald the differences between leadership and management. Katz and Kahn (1978) differentiated leadership from management and suggested that leadership is related to influence, whereas management is related to compliance. In Burns's (1978) classic book, *Leadership*, he addressed themes relating to leader-follower influence under the headings of *transformational* (social change influence) and *transactional* (social exchange influence). Bass (1985, 1990) subsequently developed and operationalized a theory of transformational leadership based upon Burns's earlier work.

House and Aditya (1997) located transformational leadership theory (Bass, 1985) within a larger category of leadership theories that they called "neocharismatic" (p. 439). These theories include the charismatic leadership theory (House, 1977), the theory of transformational leadership (Bass, 1985; Burns, 1978), the attributional theory of charismatic leadership (Conger & Konungo, 1987), the visioning theories of Kouzes and Posner (1987) and Bennis and Nanus (1985), and the value-based theory of leadership (House, Delberg, & Taris, 1997). These theories have common elements that reflect the often-referred-to leadership paradigm shift that emanated from the 1970s. This shift in thinking within the leadership literature differentiates leadership from management along particular lines of thinking that are routinely cited in the leadership literature.

The following list of characteristics that differentiate leadership from management is exemplary. Kanungo (1998) pointed out that managers in general tend to be focused on short-term administrative and supervisory functions that are aimed at maintaining the status quo. Managers ask "how and when" and act within the organizational framework. Leaders, on the other hand, focus on the long range, are innovative, and create change through vision and meaning. Leaders ask "what and why" with a view to changing standard practice.

Kanungo (1998) espoused the commonly held view that managers utilize transactional influences for the purpose of inducing compliance; leaders utilize transformational influence aimed at impacting the values, attitudes, and behaviors of followers. Managers rely on strategies aimed at control; leaders are concerned with empowerment.

Kotter (1990) identified similar distinguishing characteristics that differentiate managers and leaders. Managers are concerned with day-to-day operations, control, and problem solving. They bring order to complexity and produce a degree of predictability. Leaders set direction and oversee change strategies. They align, motivate, and inspire followers.

In general, leadership is concerned with setting direction through vision creation, strategic planning, and the instigation and overseeing of change processes that include an unusual capacity to motivate and inspire the concerted efforts of followers to work toward the realization of the strategic vision. Managers, on the other hand, work within the leadership framework in to implement those strategies necessary to maintain day-to-day operations and achieve the necessary goals to accomplish the more visionary objectives. Within these respective roles or vocations, leaders influence through transformational processes, and managers supervise people and resources in the service of the efficient achievement of essential goals aided by transactional strategies. Bennis and Nanus (1985) reduced these essential perceived differences between leadership and management to the slogan, "Managers do things right. Leaders do the right thing" (dust jacket).

In addition to the list of characteristics believed to distinguish leadership from management, efforts have been made to clarify the respective roles in relation to each other and with respect to the larger context, (e.g., the organization, the community, the nation, and the globe).

Cunningham (1986; as cited in Sadler, 2003, pp. 20-21), for example, attempted to clarify the relationship between leadership and management by articulating three possible relationship arrangements. One arrangement positions leadership as a competency within management, the second arrangement includes the notion that leadership and management are separate but related, and the third relationship configuration has leadership and management overlapping to a limited degree.

Sadler (2003) suggested that power and influence within organizations are exercised through seven distinct roles: "political office holder, commander, administrator or bureaucrat, manager, the expert, specialist, or professional, the entrepreneur, and the leader" (pp. 17-18). In distinguishing the role of leader from the other six roles, Sadler suggested that the leadership role does not exist in isolation, but rather is linked to one of the other roles. With one or possibly two exceptions (the military and the government), one does not set out to pursue leadership as a career. And, unlike the other six roles, which have designated power by virtue of office, leadership power and influence are personal.

Foster (1989) moved to a larger context than the organizational in discussing the role of the leader. He began by identifying two traditions of leadership research. The political-historical model of leadership focuses on the role of significant individuals such as Gandhi or Roosevelt who have had historical impact. The bureaucratic-managerial model is predicated on the assumption that the leader is "a function of organizational position" (p. 43). Leadership comes in many forms, according to Foster, and is always committed to social change and development. Furthermore, leadership occurs within community and is a communal or shared process.

In similar fashion, Howard (1995) recognized that leadership can be personal or collective, or impersonal (ideas, achievements, or precedents) and indirect (works of art, science, and literature). In this sense the notion of leadership influence is expansive and includes many forms of influence.

Beginning with the work Zalesnik (1977), a common theme in the leadership literature has been the differentiation of leadership from management with a view to promoting an emergent appreciation for and understanding of distinct leadership functions and requirements. Accordingly, a popular leadership development curriculum orientation has been respective leadership and management characteristics and then the promotion of ideas and suggestions for achieving leadership success. Exemplary in this respect is Bennis' (1994) book *On Becoming a Leader*, first published in 1989.

With regard to changes introduced into the updated version of Bennis's (1994) original publication, he referred to a renewed emphasis on the distinction between leading and managing given his perception of increasing global influences. In the throes of change, he said, there is a lack of leadership. Like others, he contended that organizations are overmanaged and underled, with the result of too much managing in the face of change and not enough direction and innovation. We are "driven, driving, but going nowhere" (p. 25).

In an elaboration of the differences between leaders and mangers, Bennis (1994) began by suggesting that leaders master context and managers surrender to context. Citing other characteristics that differentiate leadership from management, Bennis noted such things as managers administrate, leaders innovate; managers maintain, leaders develop; and managers are copies and imitate, leaders are original and originate. Managers, in Bennis's opinion, have a short-range view, whereas leaders have a long-term perspective.

The overall challenge of leadership as Bennis (1994) saw it was to "create the social architecture where ideas, relationships, and adventure can flourish" (p. xiv). Ideas in this respect pertain to the value of innovation; relationships, to the ability to channel the efforts of people in harmonious and creative process; and adventure, to the courage to act and take risks.

The content of Bennis's (1994) book focuses on ideas related to the development of innovative, relational, and adventurous leadership. Noteworthy within the book are chapters on self-knowledge, knowledge of the world, moving through chaos, and influencing people. These ideas are somewhat reminiscent of Bennis's (1990) earlier work in which he discussed four leadership competencies: the management of attention (visioning), the management of meaning (the communication of vision and the alignment of people), the management of trust (the importance of integrity and reliability in relation to personal influence), and the management of self (self-knowledge and development; p. 19).

Bennis's (1994) book on leadership is located within the post-1970s trend toward differentiating leadership from management. And although the purpose inherent in efforts such as Bennis's and others like him has been to promote effective leadership through increased conceptual clarity and education, the endeavor has not been without problems. Soguno (1996), for example, has commented that many scholars and practitioners continue to use both concepts (leadership and management) as if they were interchangeable. In spite of the extensive lists of descriptors that define leadership and management, confusion apparently remains.

Zalesnik (1989) attributed much of the lead-manage problem to the subtle advancement of management theory under the guise of leadership, a process he referred to as the "management mystique". He believed that management philosophy has co-opted leadership ideas, thereby depriving the ideas of their substance. Management, he argued, is about form, process, orderly structures, and procedures. Leadership is about matters of substance (e.g., imaginative ideas). Leaders "seem to overcome the conflict between order and chaos" (p. 23). Zalesnik has been forthright in expressing a concern for the loss of the substance of leadership.

Foster (1989) has also drawn attention to managerial writers' adoption of leadership language. It is his contention that leadership terms such as *transforming* and *empowering* have been co-opted in the service of modern management theory. As a result, "the concept (transformational) has been denuded of its original power" (p. 45). He concluded with the suggestion that "transformational leadership has gone from a concept of power to a how-to manual for aspiring managers" (pp. 45-46).

A closer examination of this line of thinking is merited. Burns's (1978) book on leadership surfaced at the same time that Zalesnik (1977, 1989) and others were challenging scientific management theory with the assertion that leadership qualities are needed in addition to management structures and processes. Burns referred to leadership styles that would become instrumental in the leadership management debate.

Burns (1978) referred to one leadership style as transactional, which occurs when contact is initiated for "the purpose of exchanging valued things" (p. 19). The content of this exchange could include a variety of commodities of an economical, political, or psychological nature. Simple examples of such exchange might include managers' offering pay incentives in exchange for added services or political candidates' offering constituency improvements in exchange for votes.

The transforming leadership style by nature and definition is different. With transforming leadership, leaders and followers are engaged in a leader-initiated and reciprocal process of social change and development, "raising the level of human conduct and ethical aspirations" (p. 20) of all concerned. Transforming leadership is "morally purposeful" (p. 455) and inspires sacrificial involvement compared with transactional, exchange-based influence. The motivational appeal of transactional influence is one of self-interest.

Sadler (2003) described the application of Burns's (1978) leadership insights within the sphere of business leadership (Foster's [1989] bureaucratic-managerial). In his chapter on leadership and management, Sadler defined transactional leadership as occurring

> when managers take the initiative in offering some form of need satisfaction in return for something valued by employees, such as pay, promotion, improved job satisfaction or recognition. The manager/leader . . . is adept at understanding the needs of employees and selects appropriate, motivating rewards. (p. 24)

Transforming leadership, on the other hand, involves the "process of engaging commitment of employees in the context of shared values and a shared vision. It is particularly relevant in the context of managing change. It involves relationships of mutual trust between leaders and led" (p. 24). Sadler cited Bass and Avolio's (1990) four components of transformational leadership: idealized influence (vision and purpose), individual consideration (development of followers), intellectual stimulation, and inspiration.

Burns (as cited in Bailey & Axelrod, 2001) recently stated that transforming leadership is not easily practiced in a bureaucratic or hierarchical organization. However, he remained open to the possibility that even bureaucratic environments can be impacted by persons with transformational influence.

I see in some of the critiques (e.g., Foster, 1989; Zalesnik, 1989) within the leadership/management debate a specific application of the problem of modernity raised in this dissertation. Foster has raised the concern that the language of leadership exemplified in Burns's ideas have been "translated into the needs of bureaucracy" (p. 45). For Burns, *transforming leadership* was a term that related to social change and development. It had a moral and ethical connotation. Within the bureaucratic-managerial frame (Zalesnik's management mystique), transforming leadership is reduced to organizational success as measured by profit outcomes engineered through strategic effort couched in the language of leadership.

Zalesnik (1989) referred to this as an issue of form and substance. Writing within a business context, Zalesnik did not go as far as Foster (1989) did in developing an inclusive idea of substance. The language of Zalesnik's critique, however, goes to the main argument of this dissertation: that, in spite of the expansive language and the curriculum intent of many leadership development endeavors, the curriculum methodology and the lived curriculum express a modernist and limiting frame. It is Foster's observation that the language of leadership holds the promise of something transcendent and transforming, yet the bureaucratic-managerial frame that I am attaching to modernity is constricting, reducing the idea of leadership to a technology.

I believe that Foster (1989) is correct: The content of the leadership rhetoric does not always align with experience. The leadership/management discussion seems to mask the problem by creating the illusion of an ideological shift. One could say the discussion becomes part of the overall dance. Like a couple who talk incessantly of their desire to move, yet remain entrenched in the emotional comfort of their current space, so goes the leadership quest within a modernist frame.

In an effort to move the leadership and management discussion outside the modernist, managerial framework, I propose that leadership and management processes be considered from an existential and phenomenological perspective. From this perspective there are insights relating to structures of being that have relevance to our understanding of these processes to which we refer as managing and leading. From this perspective, leadership and management processes can be considered to be different and related means of engaging reality. From an existential perspective, neither means of engaging the world is a superior function; both exist in dynamic tension with one another.

One can imagine, therefore, a leading and managing dialectic. For the purposes of exploring some on the characteristics of this construct, I will return to Tillich's (1952b) three existential polarities, Taylor's (1985) human agency, and Schneider's (2004) idea of a "fluid center" (p. 10) I begin with Tillich's three existential polarities.

Individualization and Participation

The individualization and participation polarity brings to mind our human relatedness. We exist in relational space. Relationships permeate our being. To be self-aware is to be sensitive to those relational experiences that have impacted our lives and attentive to those within which we currently exist.

Leadership occurs at the interface of individualization and participation. To engage in the experience of leadership by necessity involves moving in the direction of individualization enough to challenge the collective sense of things. To exist within the collective, the group, or the participation end of the polarity is to be primarily concerned with preserving and perpetuating (successful management of) that which is known, the status quo. Individualization in tension with participation includes awareness of this polar dynamic and sets the stage for an appreciation of the form and dynamic polarity.

Form and Dynamic

A great deal of the discussion of leadership and management characteristics hinges upon the form and dynamic polarity. Form, Tillich (1952b) believed, makes something what it is and therefore is its power of being; dynamics is something's potential of being or becoming, the power of being to transcend itself in the creation of new form. Form is characterized by experience that is ordered; dynamics is characterized by experience that is at times chaotic.

From the perspective of form and dynamics, management is primarily about form, the conservation of being. Leadership, on the other hand, is about dynamics, vitality—the creative drive that "lives toward new forms" (Tillich, 1952b, p. 180). Management seeks to retain and improve upon what is. Leadership is about re-form, reformation, de-sedimentation, and re-sedimentation of meaning and the transvaluation of values.

To engage dynamics requires functioning within the individualization end of the individualization and participation polarity. Individualization has significance in tension with participation in tradition, the collective, and so forth. This point has relevance for leadership development curriculum. To encourage dynamic process (e.g., the re-sedimentation of meaning), it is imperative to have perspective on the form(s) or tradition that immerse and influence us. There is a need for a transcendent perspective that enables creative engagement with content for the purpose of creating new meaning and new form. This process, by nature, goes to the freedom and destiny polarity.

Freedom and Destiny

The freedom and destiny polarity is particularly relevant in that it draws attention to the fact that the existential ingredients for leadership exist as potential within everyone's experience. By existential ingredients I am referring to those that May (1981) described as degrees of freedom: our capacity to imagine, to think, to wonder, and to be conscious. Exercising these capacities is freeing in the sense that we are able to transcend our experience, our destiny, or our participation in life forms in the creative evolution of life experience. If destiny involves the situated-ness or given-ness of life, freedom involves an open-ness to creatively engage with our situated-ness in such a way as to encourage the potential of our being.

Within the leadership and management dialectic, these processes that are referred to as *management* involve a preoccupation with matters of destiny—the managing of one's situated-ness within familiar form and meaning content. Alternatively, leadership stimulates freedom by virtue of thought, imagination, and expanded consciousness. This process is further elaborated in Taylor's (1985) human agency.

Human Agency

To experience freedom in relation to destiny in the holistic sense implied by Tillich (1952b) is to live life as a self-interpreting subject of significance. Our subjectivity is an essential part of our destiny. Being aware of our subjectivity is therefore essential to exercising the full freedom of our engagement with our destiny (authenticity) in exercising the potential of our being. To ignore our subjectivity or to become lost in it represents freedom-limiting extremes. The idea of human agency as engaging with matters of significance directs us toward an engagement with life that I believe is essential to leadership development potential.

Furthermore, it bears reiterating that leadership dynamics needs to include an awareness of significance—of strong evaluation rather weak evaluation. Strong evaluation includes the awareness and capacity to evaluate the relative merit of means and ends. Goals are not assumed to be fixed, but rather are subject to evaluative scrutiny within a moral framework that is also conceived of as being in process of development and dynamic change. "Strong evaluation," Taylor (1985) suggested, "is a condition of articulacy" in which we wrestle with meaning, values, self-interpretation, and quality of life (p. 24).

Although Taylor's (1985) comments relate to an innate human capacity, they are relevant to Burns's (1978) original idea of transformational leadership as reiterated by Foster (1989). Burns pointed the study of leadership in the direction of a dichotomy between "the leader's commitment to a number of overriding general welfare oriented values on the one hand and his/her encouragement of, and entanglement in, a host of lesser values and 'responsibilities' on the other" (p. 46). A requirement of leadership is the

> capacity to transcend the claims of the multiplicity of everyday wants and needs and expectations, to respond to the higher levels of moral development, and to relate leadership behavior—its roles, choices, style, commitments—to a set of reasoned, relatively explicit, conscious values. (p. 46)

The first task of leadership is to "bring to consciousness the follower's sense of their needs, values, and purposes" (p. 41).

Transformational leadership, as introduced by Burns (1978), is acknowledged to be values driven and consciousness raising in a leader-led and reciprocal fashion with followers. Foster (1989) referred to the context within which this leader/follower process occurs as a *community of agents*. Foster's term invokes Taylor's idea of human agency and the articulation of meaning within public space.

In discussing transformational leadership as moral leadership, Burns (1978) spoke of moral development and stages of moral development (Kohlberg, 1981). A more recent and popular conception of development stages utilized within leadership studies has been Beck and Cowan's (1996) "spiral dynamics", a further development of the work of Graves (1981) on the subject of *memes*. Memes, by definition, are stages or waves of human existence, a "basic stage of development that can be expressed in any activity" (Wilber, 2000, p. 7). Unlike previous stage models of development, the spiral dynamic model depicts stages (memes) as "flowing," "overlapping," "interweaving," and "resulting in a meshwork or dynamic spiral of conscious unfolding" (p. 7). The spiral dynamic model of human development based on the new science of "memetics" is purported to be a methodology from which to consider values, leadership, and change dynamics (Beck & Cowan, 1996).

At this point it is not my intent to debate the merits or shortcomings of this particular developmental scheme of human consciousness. I refer to the model because it is current and because it illustrates the widely held notion that leadership operates from a particular vantage point with the intention of stimulating the growth and development of others. In Burns's (1978) words, a fundamental and elusive process of leadership is "in large part to make conscious what lies unconscious among followers" (p. 40). For the purposes of this discussion, I want to emphasize the idea that leadership should be concerned with substance or matters of significance. This, of course, has extreme relevance for leadership development curriculum.

The leadership and management discussion draws attention to the importance of maintaining a dynamic tension between functions related to constriction and expansion, including the strategic power to plan in relation to attention to matters of significance. Earlier I noted the concern that the center of gravity of this dynamic has been fixated at a point of constriction within the dynamic continuum. The emphasis on form, strategic power, and efficient, predictable, manageable outcomes has been predominant to the neglect of dynamic processes such as focusing attention on matters of significance. I contend that this neglect has been signified by the popularity of leadership topics such as spirituality, ethics, and creativity. An important challenge of leadership development curriculum is to nudge these areas of concern beyond the restricting managerial/ modernist frame.

In summary, to be aware of the dialectic nature of leadership and management processes and, more specifically, the existential structures that inform them is to have an enlarged perspective that allows one to be responsive to a range of possibilities as reflected in the various polarities described. The value of attending to some form of integration of existential polarities has long been an important tenet of existential thought, as indicated by both philosophical (e.g., Kierkegaard and Nietzsche) and psychological (e.g., Rank, May, and Schneider) thought. This process can be referred to in a variety of ways, including as a blending of opposites, a "resolution of dichotomies" (Maslow, 1968, p. 140), "the third solution" (Peterson, 1999, p. 282), integration, or centering.

Schneider (2004) provided a workable integration of thought with regard to existential polarities. He referred to "the fluid center" as "any sphere of human consciousness which has as its concern the widest possible relationships to existence, . . . the richest possible range of experience within the most suitable parameters of support" (p. 10). Schneider and May (1995) explained that centering involves "the capacity to be aware of and to direct ones constrictive and expansive possibilities" (p. 139). Optimal functioning, according to Schneider (1999), requires a sense of proportion with respect to engaging constrictive or expansive possibilities: "There is nothing definite or measurable about these proportions, . . . no golden mean or perfect balance. . . . There is simple integration—a courageous reckoning with the infinity of choices before one" (p. 151).

This train of thought signifies a departure from the leadership development material to which we are frequently exposed that makes an attempt to ensure leadership results by offering up competency acquisitions through cognitive and behavioral-based methodologies. As important as many of these competencies are, they do not prepare leadership to encounter existential undercurrents. In a seafaring metaphor, May (1981) served the reminder that in navigating life there are elements that cannot be controlled, only encountered. How then are leaders prepared to encounter constrictive and expansive elements?

This is a question that I will address in the final chapter on leadership curriculum. Suffice it to say that there are qualitative elements of leadership related to engaging a fluid process of centering. For example, Foster (1989) believed that four criteria relate to a distinguishing quality of leadership regardless of the domain in which the leadership occurs (e.g., business, education, religious, political, the arts, etc.). In an effort to address matters of substance then, leadership must be "critical, transformational, educative, and ethical" (p. 50). In concluding this chapter I comment on the first two criteria as they relate to the idea of leadership development as constructed in this dissertation.

The first of these four criteria is particularly relevant to the main thesis of this dissertation. Foster's (1989) description of critical leadership relates to the idea that leadership is interpretive. It includes the idea of human agency and humans as respondents (Taylor, 1985). With the understanding that people are subjects of significance, leaders lead the way in responding to their situation with a critically reflective evaluation of life rather than merely "wielding power on behalf of static ideals" (Foster, 1989, p. 52). Leadership as critical practice "comments on present and former constructions of reality," "holds up certain ideals for comparison," and "attempts at the enablement of a vision based on an interpretation of the past" (p. 52). "Leadership is oriented not just toward developing more perfect organizational structures, but toward a re-conceptualizing of life practices" (p. 52).

The transformational dimension of leadership involves the creative engagement of the constrictive and expansive dimensions of experience in the dynamic process of becoming. In an effort to describe this process, I would emphasize creative engagement over methodology. Existential and phenomenological thought is instructive in this regard.

Phenomenology teaches us a means of engagement. Existential thought reminds us of the human experience of being and becoming, including the omnipresent threat of nonbeing.

Within a leadership development curriculum, we can approach the qualitative dimensions of leadership by attending to the interpretive, the existential, and the phenomenological. These three elements in turn relate to the dynamic process of centering, as I suggested in this chapter on leadership and management. I turn now to the next subject for consideration, creativity.

CHAPTER 6:

LEADERSHIP AND CREATIVITY

Within recent years, I have observed the subject of creativity moving to the foreground of leadership development curriculum. Commensurate with a noted interest in creativity as an area of research in the social sciences is an apparent trend toward initiating creativity through organizational and leadership development curriculum efforts. On the popular leadership development front, workshops and seminars are utilizing material from the arts and sciences in an effort to advance the creativity of leaders.

In a scholarly overview of the subject of creativity from a social science perspective, Sternberg and Lubart (1999) identified six noted approaches to the subject of creativity: the mystical, pragmatic, psychoanalytical, psychometric, cognitive, and social-personality.

The mystical approach incorporates the idea that creativity is inspired by the divine, the daimonic, the muse, or some other enigmatic source that grants unusual powers of perception to certain chosen persons. The pragmatic approach, according to De Bono (1971, 1985, 1992), is concerned primarily with the utility of ideas rather than their theoretical support. The psychoanalytical approach is based on Freud's (1908/1959) "idea that creativity arises from the tension between conscious reality and unconscious drives" (Sternberg, 1999, p. 6). The emphasis in the psychoanalytical approach is on the personality and the history of the creative person and the psychoanalytical interpretation of their life (case study methodology often on the basis of biographical material).

The psychometric approach involves an effort to measure various identified dimensions of creative process in selected individuals (e.g. the pencil and paper test for divergent thinking). The cognitive approach to creativity "seeks to understand the mental representations and processes underlying creative thought" (Sternberg, 1999, p. 7). The sixth identified approach, social-personality, "has focused on personality variables, motivational variables, and the socio-cultural environment as sources of creativity" (p. 8).

Sternberg and Lubart (1999) concluded their summary of six approaches to creativity with the recommendation that a confluence approach to the study of creativity is needed. They suggested that multiple components of creativity must converge for creativity to occur. Cited as exemplary in this regard is Amabile's (1983) notion that creativity is the confluence of intrinsic motivation, domain relevant knowledge and abilities, and creativity relevant skills. Also noted is Csikszentmihalyi's (1988, 1996) systems approach that refers to the context of creativity as inclusive of the interactions among the individual, the domain, and the field. Sternberg proposed that good leadership involves a synthesis of creativity, wisdom, and intelligence (cited in Chamberlain, 2003).

In surveying Sternberg and Lubart's (1999) observations on the study of creativity, it appears to me that the pragmatic approach and the social-personality approach have had the greatest impact on leadership development curriculum. Though it is admittedly an oversimplified description, I would suggest that the socio-personality approach turns up in curriculum material as a definition of creativity and at least two central tenets: that there are identified characteristics of creative people and that there are identifiable environmental conditions that inhibit or promote creativity.

A basic working definition of creativity contains elements of originality and utility; for example, "creativity is the ability to produce work that is both novel (original, unexpected) and appropriate (useful, adaptive concerning task constraints)" (Sternberg & Lubart, 1999, p. 3). A similar definition appears in McShane's (2001) textbook on organizational behavior: "Creativity is the ability to develop an original product, service, or idea that makes a socially recognized contribution" (p. 328).

McShane (2001) addressed two central tenets of creativity and cited the characteristics of creative persons and creative work environments. Creative persons are intelligent, have relevant knowledge and experience, are motivated and persistent, and have an inventive thinking style. Creative work environments are supportive, involve intrinsically motivating work, and have sufficient resources (p. 328).

I see the pragmatic concern here to be methodologies for enhancing leadership and/or organizational creativity. In related fashion, I see "how-to" articles abound in the vein of Michalko's (1998) "Thinking Like a Genius: Eight Strategies Used by the Super-Creative, From Aristotle and Leonardo to Einstein and Edison"; or Hargadon and Sutton's (2000) "Building an Innovative Factory," which appeared in the *Harvard Business Review*. Links to the arts and sciences provide sources for ideas aimed at unleashing personal creativity. For example, the Banff Center for Leadership is "advocating weaving artistic and ecological practices into the business world" with a view to stimulating "imagination, intuition, perspective and courage" (Bouchard, 2003, p. 2). The course is called "Leveraging Creative Capacity Into Business Innovation."

As I have noted throughout this research study, this curriculum orientation emanates from a technical/rational orientation, which, in the case of creativity, subordinates productivity to utility (Gadamer; as cited in Gallagher, 1992, p. 183). Though the desire is to open up to creative process, as, for example, aided by artistic insight and methodology, the curriculum is restricted by a technical and economic subtext. As Gallagher suggested, "Curriculum is not a production device," and innovation does not emerge as "a product of a technically controlled process" (pp. 183-184). Dewey (1998) used stronger language in remarking that regimenting artists was "[doing] violence to the very springs of artistic creation" (p. 225).

Much of the research on creativity originates from within the social and behavioral science framework. In turn, this domain has a significant impact on curriculum materials being produced for leadership development purposes. Are there other perspectives to be considered with respect to the issue of creativity?

In a departure from Sternberg, Hausman (1984) advocated the importance of a philosophical perspective on the presuppositions that underlie studies of creativity. He suggested that there are two fundamental approaches to creativity. The first perspective is "governed by a rationalistic conviction that creativity can be explained to the extent that any kind of thing or event can be explained" (p. 2). The results of accumulated studies of creativity are believed to increase the knowledge and therefore the predictability concerning those conditions under which creativity can be expected. The second perspective on creativity, according to Hausman, is "rooted in the belief that an explanation of creativity has not been found." Furthermore, "creative activity is viewed as a kind of process which necessarily eludes ordinary rational principles" (pp. 2-3).

In reflecting upon these two fundamental perspectives, Hausman (1984) concluded that "both expect too much of explanation and too little of the creative act. They fail to give creativity its proper place in the world—because they do not admit the possibility of another way of viewing creativity" (p. 3). An adequate view of creativity must include an understanding that does not reduce creativity to either a system of laws aimed at predictability or a mystery that defies understanding.

In an effort to expand current thought on leadership and creativity, I introduce two additional perspectives on the subject. Heidegger's (1975) interesting and insightful writings on the subject of creativity and art seem particularly relevant to leadership and leadership development. And Rank (1932, 1958), a creative leader himself within the field of psychology during the 20th century, has written extensively on the subject of the creative individual from an existential point of view. I will begin by noting some of Heidegger's salient ideas on the subject of creativity.

Heidegger and the Subject of Creativity

In this chapter on creativity and leadership I return to the ideas of Heidegger (1962, 1975) because I perceive his insights regarding the subject to be unique, expansive, and ethically challenging. Moreover, Heidegger's ideas pertaining to creativity are congruent with the unfolding thesis of this dissertation in which human agency is considered within a hermeneutic, phenomenological, and existential perspective.

In an effort to distill some of Heidegger's ideas on creativity, Hofstadter (1975) wrote, "Creative function obtains its creativeness from its willingness to stop, listen, hear, remember, and respond to the call that comes from Being—to open up and take true measure of the dimension of our existence" (p. xvi). In other words, creativity is related primarily to revealing the truth of our existence, uncovering that which is hidden from our everyday awareness.

Art, for Heidegger is related to truth, or, more specifically, the unveiling and the understanding of the truth of Being. Truth in this sense of disclosure pertains to the opening up of world as a particular horizon of disclosure. World is not a collection of objects, but rather a "structure of beings" with a "moral identity—which gives purpose and meaning to their lives" (Young, 2001, p. 29). World is "background," the often "unnoticed understanding which determines for the members of an historical culture what, for them, fundamentally, there is" (p. 23). We notice the objects of our day-to-day practical concerns; we do not notice the background that frames the objects of our concern and gives them definition. Young described an understanding of world as "a kind of metaphysical map—detailing both the regions of being and the kinds of being that dwell there" (p. 24)—an "internalized" map, if you will.

We live, Nietzsche (1882/1974) maintained, under the spell of the immediate, the world close at hand. We are deluded into assuming that that which is immediate to our perspective is reality itself. In our familiar walk, we lose sight of the larger context that impacts the objects of our daily existence. Art, according to Heidegger (1975), disrupts the flow of everyday existence and opens up for us a world concealed from us by our preoccupation with those objects of our daily concern.

Young (2001) captured key descriptive words and phrases that further elaborate Heidegger's ideas on the role of artwork. Artwork renders "expressly visible, that of which we are, in our average everydayness, unaware" (p. 33). It "make[s] expressly visible and thematizes a world which is already in existence" (p. 33). It "articulates the normally implicit" (p. 33) and brings "the inconspicuous into salience" (p. 36). It "purges from our inward sight the film of familiarity which obscures us from the wonder of being" (Shelly; as cited in Young, 2001, p. 31).

Artwork, the work of creativity, opens us to essential meanings, which reorient us as moral and ethical beings—subjects of significance. Moral in this sense is considered to be more than a grappling with issues of right and wrong. Morality goes to questions pertaining to what constitutes a meaningful and worthwhile life compared to a life preoccupied with lesser concerns (Guignon, 1993). The ethical concern, foremost in Heidegger's presentation of world, is evidenced in the shift from what is to what ought to be (Young, 2001). "In general, when the artwork opens up our world for us we understand 'what is holy and what unholy,' the shape of destiny for human being" (p. 24) and a preferred way of being. Young saw in Heidegger's thinking "an inseparability of ontology and ethics, of being and ought and the necessity of grounding the former in the latter" (p. 24). Ethical authority is tied to authenticity. Values borrowed from someone else's experience and divorced from our own experience are impotent, and the result is the absence of ethical authority and commensurate power of expression. Our authentic becoming is related to our essential being.

Artwork, then, calls us into ethical relatedness with ourselves and with the world around us. Therefore the occasion of artwork signifies a new beginning, a renewal. Such an occurrence is both individual and communal. For the community, the ethical imperative is authentic-being-with-one-another—a "living community" (Young, 2001, p. 53) with a shared commitment. Artwork "realizes a people, brings forth authentic community" (p. 55).

Viewed from this perspective on creativity, creative leadership is less a matter of the innovative manufacturing of results and more the instigation of and participation in creative process. Creative process involves the illumination of those meanings that are essential to being (authentic), which in turn invokes purpose and direction (becoming). Creative leadership is attentive to the ethos of the community or organization served and enters into creative process with the community. In this respect creative process involves participatory knowledge in and through which purpose and direction are articulated over time. Productivity is the fruit of this ethical process. This style of leadership is in contrast to leadership that asserts or imposes its will on the essential nature of the community in an effort to achieve prescribed results.

I would argue that leadership development curriculum also is an instigation of and participation in creative process. Ideally, leadership curriculum as artwork enlarges perspective (illuminative), invites a wrestling with meaning, and invokes a renewed sense of destiny (becoming). It becomes an occasion for considering leadership, less from the perspective of leadership as "an object of scholarship and more a matter of thought" (Heidegger, 1975). It becomes an occasion for calling forth the poet, the prophet, and the servant within the leadership candidate. More will be said on the matter of leadership development curriculum in a subsequent chapter. We turn now to ideas on the subject of creativity from the writings of Rank.

Rank and the Subject of Creativity

At the beginning of this chapter I noted that the subject of creativity is often approached with a view to understanding the artist and the conditions under which the artist is able to create. Heidegger's (1975) intent was to focus on the work of art itself. The idea that creativity is concerned with revealing the truth of our existence, a distinctly hermeneutic phenomenological approach to creativity, is in contrast to the more prevalent psychoanalytical or psychological approaches of the day.

Whereas Heidegger's (1975) hermeneutic phenomenological approach to creativity focused uniquely on the work of art, Rank (1932), I believe, offered an approach to creativity that provides a unique focus on the creative personality. Rank brought to the discussion of creativity an expansive existential psychology that avoided the limitations of a deterministic psychoanalytic or psychological approach. In this respect I see the ideas of Heidegger and Rank as rounding out a discussion of creativity with a view to promoting a broader leadership development curriculum.

Menaker (1982) saw in Rank's life and writings an emphasis upon growth process as reflected in his creative synthesis of developmental psychology and existential philosophy. She commented that Rank's philosophy "leaves behind the scientific materialism and reductionism of the time and replaces it with an existential awareness of the nature of life itself and of man within its framework" (p. 14). For Rank, the creative process was primarily the formation and unfolding of one's personality out of life experience. Menaker referred to Rank's psychology as "essentially existential in character; . . . the inevitable conditions of life impinge upon the formation of personality and . . . the creative urge expresses itself both in the structure of personality and its creative products" (p. 35).

Rank (as cited in Menaker, 1982) embodied the creative process of which he wrote. "In the early aloneness of his introspection, of his self-education, and of his struggle to transcend his childhood milieu, Rank became aware of the creative thinking of his own personality" (p. 30). Rank earned a place of prominence within the Freudian inner circle, and his creative evolution eventually placed him outside the institutionalized psychoanalytic movement. In the process of individuating from this career family, Rank continued to create not only his own personality, but also a psychology of the creative will. It should be noted that Rank was leery of the notion of formalizing theory pertaining to psychic life. He believed that theory is a creative product, a quest for immortality by the theorizer, and a means to address the human need for security (Menaker, 1982).

I see Rank's (1932) ideas on creativity linking to the notion that persons are self-interpreting subjects of significance. The meaningful interpretation of life experience is central to personal growth and the unfolding of personal identity. Knowledge cannot be separated from being and therefore requires creative engagement. Understanding is not about apprehension, but rather it involves participation. Life is in constant flux and requires a creative attitude with which to engage its existential inevitabilities. Rank's concerns are with being and becoming.

The creative impulse manifests itself in our creative efforts to organize and reorganize life experience. Rank's (1932) emphasis upon the human reaction to experience converges with the notion of the reflective transformation of understanding in discursive practice. Within this perspective particular ideas of an existential nature are central to Rank's presentation of the creative personality.

Creativity for Rank (1932) is related to the human awareness of inevitable existential polarities and our attempts to live creatively in response to them. One particular salient duality that invokes conflict and creative tension is the individual and collective polarity. Much of Rank's work drew attention to the importance of this polarity within human development.

The individual/collective polarity is manifest in the dynamic tension between the desire to be a part of one's sociocultural milieu and the desire to individuate from it. "Artistic creativity, and indeed the human creative impulse generally, originates solely in the constructive harmonizing of this fundamental dualism of all life" (Rank, 1932, p. xxii).

Closely related to the individual/collective polarity is the mortality and immortality duality. There is in our human experience both a biological "yearning for independence of organic conditions" (Rank, 1932, p. xxiii) and a yearning for independence of the "social environment, . . . the general ideology of the culture" (p. xiv). According to Rank, a paradoxical fear of living and of dying accompanies the human sojourn. The fear of becoming an individual separate and alone from the collective signifies a fear of life; the fear of becoming absorbed into the whole signifies the fear of death. For some, immortality is considered to be accomplished through participation in the collective, "the conforming drive" (Rank, 1958, p. 39) that secures the "privilege of the eternal life of the group" (pp. 40-41). For others, immortality is achieved by creating an immortal product in and through which one's personality is externalized:

> In the dualistic struggle for individuality and separation on the one hand, and against death and annihilation on the other, the will has the opportunity to create the self—to build the personality—and to affirm life as well as its inescapable companion, death. (Menaker, 1982, pp. 47-48)

Rank (1958) drew upon the metaphor of birth—specifically, the trauma of birth—as a means to characterize the human wish for and fear of individuation. Individuation marks a psychological birth: "the ever renewed consciousness of differentiation between the self and its surround" (Menaker, 1982, p. 40). The heightened awareness of one's separateness also brings to awareness the reality of one's finiteness and the fear of the loss of individuality. According to Rank, this existential dilemma cannot be resolved; however, it can be engaged with love, courage, and creativity.

The creative process by which the individual and collective polarity is engaged is illustrated in Rank's (1932) discussion of the artist as a prototypical creative individual. The artist and his/her art is a social analogue of the individual and the collective. The artist takes "the art-form that he/she finds ready at hand in order to express something personal" (p. 7). The artist's personal expression is "connected with the prevailing artistic or cultural ideology" (p. 7), yet it also differs. "The artist, as it were, takes not only his/her canvas, colors, or model in order to paint but also the art that is given to him or her formally, technically, and ideologically within his/her own culture" (pp. 6-7). The process of individuation by the artist changes the essence of the general art form. The creative evolution of personality is related to the creative product. Both are, in turn, related to the evolution of culture.

In the lineage of the mythical 'hero,' the artist is

> he/she who can use the typical conflict of humanity within him or herself to produce collective values, which, though akin to the tradition in form and content—because in principle they spring from the same conflict—are yet individual, and new creations of these collective values, in that they represent the personal ideology of the artist who is the representative of the age. (Rank, 1932, pp. 361-362)

The creative individual is the person who expresses his/her creative will in response to the exigencies of life. "[Becoming] aware of the implications of a situation, [dealing] with our own understanding of and emotional reaction to it, [deciding] upon action, and [experiencing] reaction" (Menaker, 1982, p. 46) is the function of willing. This is not a deterministic or mechanistic procedure; it is a creative process. Though there may be, at times, conceptualized outcomes, the creative individual knows that the "formation, working out, and completion" (Rank, 1932, pp. 384-385) of creative work is always subject to evolution and change. To believe otherwise is, according to Rank (1958) to be a "[neurotic] victim of our deterministic world-view" (p. 48).

Rank's (1932, 1958) observations on change and creativity are relevant to the current management culture of leadership. In discussing Rank's appreciation for the role of paradox and dichotomy in change and progress, Menaker (1982) drew attention to the deterministic nature within this type of culture. There is "a need to control . . . movement toward change, which includes an understanding of ourselves, to feel that we are its major instruments" (p. 88). She concluded that this need to control outcome can become "an obstacle to the positive outcome of our striving. . . . Our attempts at mastery are overwhelmingly governed by the rational at the expense of the irrational" (p. 88). *Irrational* in this instance refers to life forces that exist beyond causal explanation and our ability to master or control them. The obsession with controlling outcomes is accompanied by an "attitude of omnipotence" which leads to a "failure to accept the nature of life and to deal creatively with its inevitabilities—especially the fact of death" (p. 88). "Man has overestimated the power of the rational mind, assuming that its achievements, which are indeed importantly adaptive as well as magnificent, can be extended limitlessly" (p. 88).

As discussed earlier, the behavioral sciences have figured prominently in the evolution of leadership development curricula, which has been observed to be oriented in the direction of management processes. Rank's (1958) critique of modern psychology provides additional insight into this situation. Rank referred to modern psychology as "the climax of man's self-rationalization" (p. 15). As such, modern psychology is "inadequate to explain change—it can only justify the type representing the social order of which it is an expression" (p. 15). Psychology is not a science beyond or above the civilization that it presumes to explain (p. 27).

The neurotic type—which figures in Rank's (1932) discussion of creativity—is "the caricature" of overrationalized psychology. Neurosis is not the result of either social inhibition or the repression of impulse, but rather the result of excessive control on the part of the individual's will over his/her own nature. "Neurosis is the result of willing the spontaneous" (p. 48). The neurotic aims at self-preservation by restricting experience.

In the constant press for managed outcomes, I see the prevailing business slant on leadership development as notorious in its efforts to will the spontaneous, from mentoring efforts designed to clone successful leaders to team-building exercises and customer-service training. Many of these experiences are embarrassingly transparent, even for the participants. There are, however, more subtle leadership development experiences that would fit into Rank's (1958) description of education for conformity, which he referred to as "environmental coercion under the pretence of individual liberation" (pp. 46-47).

Employing ideas and exercises from the arts and sciences into leadership development curriculum in no way ensures that the educational experience does not remain an exercise in conformity with the predominant ideology. The words *creativity*, *innovation*, *divergent thinking*, *imagination*, and so on are filled with promise. They divert our attention from the "controlling imagination" (Bennis & Thomas, 1972, p. 12), the presuppositions that guide the curriculum and place limitations upon lived experience. Under the popular organizational leadership regime, perhaps the best that can be hoped for is what Rank (1932) referred to as a type of artist. The artist creates because he/she is an artist; the artist type, an artisan of technical skill, has to produce to prove that he/she is one. The artist works from life experience; the artist type overrides experience in pursuit of manufactured results and products.

I believe that a parallel can be drawn between the artist and the leader, the artist type and a leader type. The leader leads because of an awareness of his/her place within life experience, both immediate and historical. There is awareness that one's identity both "separates [one] from [his/her] origins yet is appropriate for the historical moment" (Menaker, 1982, p. 130), that emergent values and ideals about which one is passionate are potentially influential. By virtue of creative process, Menaker concluded, the emergent leader comes to be regarded as a "successful variant within the group" (p. 33). The personal growth and development of the leader affects psychosocial evolution or social change.

By way of contrast, the leader type, in a process of self-conscious self-justification, becomes preoccupied with producing those results that earn and sustain for him-/herself the right to be recognized as leader. Whereas creating change may at some time have been a spontaneous evolution, it now becomes an anxious effort to replicate successful change, with 'self' considered to be the primary instrument of change. The creative power inherent in the immediacy of experience becomes replaced by the power of strategy and the garnering of those competencies considered necessary to carry out one's mission. I would suggest that leadership development curriculum is frequently directed toward this leadership-type candidate and as such is reflective of a rather narrow professional learning.

One of the missing elements in professional leadership learning is an appreciation for the conflict between the artist and his/her art, the leader and his/her ideology. The significance of this essential conflict for creative process is overlooked in favor of a preferred managed change process. In Rank's (1932) parlance, the rational is preferred at the expense of the irrational. By forgoing the role of conflict in process, the leader type misses out on the "courage, vigor, and the foresight to grasp the impending change of attitude before others do so, to feel it more intensely and to shape it formally" (p. 368). To function as a leader, one must move beyond the "ruling ideology" in which the leader him-/herself may have had a hand developing. There is a reaching beyond self—beyond ideology.

Rank (1932) further developed the importance of conflict, the artist struggling with art and the leader with form and ideology, in a discussion of success and fame. Creativity is an expression of engagement with life. As a result of this process, both artists and leaders are discovered by virtue of the fact that others begin to recognize the significance of their work. As this acknowledgement comes to the artist (leader), Rank explained, a new chapter in self-discovery begins. The attitude of the artist (leader) toward this discovery is critical for "the destiny of the work and therefore its creation also" (p. 398).

At this critical point of transition, the product of one's creativity is released into the keeping of others:

> Just as the artist creates from his/her own needs, the public accepts it to alleviate its own wants, and, whatever they may make of it, it never remains what it was originally; it ceases to be the personal achievement of the individual and becomes a symbol for others and their spiritual demands. This misunderstanding which the artist feels is inevitable and the price at which fame is bought. (Rank, 1932, p. 399)

At some point the creative work of the individual becomes the material for the creative achievement of the community:

> If success is the result of an inescapable dynamism which gives success to the artist who achieves it, fame is in the same way the result of an inescapable dynamism in a community which is always hungry for material for its own externalization. (Rank, 1932, p. 411)

The artist as well as the leader can be both "the pioneer and the victim of collective immortality" (p. 411).

I believe that there is implied in these observations a wisdom for leadership. Just as the artist anticipates collective transformation with sensitivity and reaction, so the creative leader needs to be aware of the impulse to adapt to and resist the collective enticement. Rank (1932) observed that the "weaker talent succumbs to a conscious concession to the masses or becomes mere raw material for the collective perpetuation instinct" (p. 406).

When success is achieved, it is easy to succumb to the lure of fame bestowed by the collective. Rank (1932) referred to those who promote the success and fame of another as the "unproductive type" (p. 407), by virtue of his/her promotion, seeks to participate in the leader's immortality. The great artist (leader), he said, is disinclined to embrace fame; he/she deals with collective influence by attending to further creativity.

A fine illustration of this creative process is presented in Rajchman's (1991) description of Foucault, whom he believed exemplified a passionate quest for truth and eros. He observed that in his last writings Foucault made an effort "to disengage himself from the style of his previous books, and the kind of 'philosophical experience' in which the style had been rooted, or which it had served" (p. 4).

For Foucault (1984; as cited in Rajchman, 1991), the process of writing books could not be separated from his life process. Each subsequent book that he authored was not only a new chapter in his life, but also perhaps a new story, a new beginning:

> It probably would not be worth the trouble of making books if they failed to teach the author something he didn't know before, if they didn't lead to unforeseen places, if they didn't disperse one toward a strange new relationship with himself. The pain and pleasure of the book is to be an experience. (p. 339)

There are numerous examples of creative individuals' wrestling with their art, experiencing success, and resisting the embrace of the collective through the continuous evolution of their creativity. Foucault (1984) was not content to allow his style of writing and Being to become institutionalized even for himself. Neither was May Sarton, whose style of writing contributed to her discontinuance from the *New Yorker*. Canadian musician Bruce Cockburn also has struggled to evolve within his art, often to the criticism of his admirers, many of whom have resisted his struggle and evolving style of expression. Berger (1972) identified the life and vocation of the great artist Rembrandt as descriptive of this process. He referred to Rembrandt as a "kind of Jacob wrestling with an angel" (p. 110), engaged in the inseparable creative evolution of his art and his life.

Rank (1932, 1958) believed that the average person does not like dealing with ideology and thus resists the discomfort of wrestling with art, life, and truth. The average person needs the process personified—needs a leader, needs a creative leader whose creativity is an embodied process and illuminates the truth of Being as it relates to any given situation. The call to creative leadership in this respect requires the courage to be and to become through the vital engagement with life experience. It is an ethical and a spiritual quest.

Summary

The subject of creativity is important to the understanding and practice of leadership. It is important to leadership education. Regrettably, the role of creativity is frequently reduced to a production device in the process of manufacturing results. As long as creativity in leadership is defined by the behavioral-science quest for predictability and control, it will fall short of its potential. We may acquire more results but do so at the expense of experiencing fewer miracles.

Approaching the subject of creativity and leadership from another angle—in this instance, Heidegger's (1962, 1975) emphasis on the illuminating power of creativity and Rank's (1932, 1958) insights into the role of existential tensions in creative process—expands the leadership horizon. As stated in the previous chapter on leadership and management, the intent is not to replace the impulse to master life experience, but rather to balance it with an alternative creative engagement with life experience. There is more to life than can be explained and controlled. Information and knowledge require wisdom—a statement that anticipates the subject of leadership and spirituality, the subject that I will address in the next chapter.

CHAPTER 7:

SPIRITUALITY AND LEADERSHIP

In his commentary on the religious scene in America, Roof (1999) noted that popular discourses about religion and spirituality indicate "undercurrents of change" and "shifts in the meaning of everyday religious life" (p. 4). He described the shift from "a quest for group identity and social location" to a "quest for authentic inner life and personhood" (p. 7). Survey research from the 1980s indicated that the popular trend away from organized religion and toward spirituality was already underway. Spirituality was not well defined apart from a sense that it was distinct from religion and that it was subjective. I see this trend continuing today: "Words like soul, sacred, and spiritual resonate to a curious public" (p. 7).

Furthermore, I observe the vernacular of contemporary spirituality finding its way into the literature on leadership. To mention a few book titles as examples, there is Mitroff and Denton's (1999) *A Spiritual Audit of Corporate America: A Hard Look at Spirituality, Religion, and Values;* Conger and Associates' (1994) *Spirit at Work: Discovering the Spirituality in Leadership;* and Handy's (1997) *The Hungry Spirit.* In similar fashion, authors of journal articles related spirituality to leadership, as indicated in the following examples: "Spirituality for Managers" (Cavanaugh, 1999); "Leadership and Spirit" (Hamilton & Schriesheim, 2001); "Maintaining an Organizational Spirituality" (Konz & Ryan, 1999); and "Balancing Spirituality and Work" (Laabs & Deal, 1995).

Bolman and Deal (1995) referred to leading with soul as an uncommon journey of spirit, a search for meaning and fulfillment, mission, and purpose. Thompson (2000) suggested that spiritual growth is essential to personal growth and includes the qualities and traits required of leadership in the workplace in the 21st century. For Thompson, an emphasis upon spirituality signifies a shift from the "outer strivings" to the "inner life" (p. 2), from skill sets and competencies to the fruits of a devoted life orientation. The main assertion is that the inward path will lead to fulfilling and inspired leadership. The integrated human, according to Thompson, is most fit for the task of leadership.

Fairholm (1998) stressed that leadership must be mindful of the spirituality of the worker because spirit is a part of one's essence, a part of being human. A number of books, Patton (1998) suggested, address the idea that leaders must have the ability to value, nurture, and release the spiritual desire of those who follow. These spiritual desires appear related to intrinsic motivation and meaningful activity within the work environment. Fairholm (1997) identified spiritual leadership tasks within the work environment as competence, vision setting, and servanthood. Through vision and servanthood, the spiritual leader builds community and spiritual wholeness.

Schein (1992) connected the spirit of an organization with its culture. The leader sustains and at times changes the organizational culture. A review of the books on leadership and spirituality (Bailey, 2001; Hamilton & Schriesheim, 2001; Harvey, 2001;

Hoojiberg, 2001) has suggested that the literature on leadership and spirituality to date is diffuse, simplistic, and lacking in scientific rigor and methodology.

Hicks (2002) drew attention to some of the confusion that exists in the literature with his observation that much of the spirituality and leadership literature has accepted uncritically a strict distinction between spirituality and religion. He referred to the mantra that "spirituality unites but religion divides," a reference to the commonly held belief that religion is "institutional, dogmatic, and rigid and spirituality is personal, emotional, and adapted to individuals' needs" (p. 380). Hicks contended that "definitions of spirituality are too broad to be coherent" and that religion and spirituality cannot be divorced. Furthermore, "the current literature on spirituality and leadership does not often capture the depth of commitment of spiritual, religious or moral obligation" (p. 390). In an attempt to avoid complexity, there is untenable simplicity. Leadership studies, he suggested, require frameworks that give perspective to current expressions of spirituality and religion.

I will approach the matter of religion and spirituality by first focusing attention on the culture milieu in which these ideas have come into prominence. Within Western culture then, how does one interpret the apparent change in emphasis from organized religion, "group identity, and social location" toward lived religion, spirituality, "authentic inner life" (Roof, 1999)?

Religion, Spirituality, and Culture

In seeking to address these concerns I begin with Roof's (1999) assertion that contemporary religion (spirituality) is about lived religion: "inwardness, subjectivity, the experiential, the expressive, the spiritual" (p. 7). It is, as stated earlier, "a quest for a self-transformation that is genuine and personally satisfying" (p. 12).

Young-Eisendrath and Miller (2000) shed interpretive light on the subject with their suggestion that "people are weary of and even demoralized by our constant focus on enlightened self-interest" (p. 1). The replacement of "awe about existence" and "our purpose within it" with the anxious pursuit of material gain and consumption, along with an increasing awareness of "religious dogma and oppressive creeds and politics" that require intellectual and emotional regression, have left us "overloaded with self-interest and anxiety" (p. 1). There is a hunger for an authentic experience of life, a hunger for wholeness.

Roof (1999) suggested that modernity "with its plurality and privatizing tendencies," its challenge to absolutes and relativizing of beliefs and values, and its "mighty forces of rationalization and institutional differentiation" has in its advanced stages undermined "wholeness of life experiences" and robbed "the world of its remaining mysteries" (p. 61). He added:

> Rationalization substitutes mastery for mystery; it standardizes rules and procedures, thereby creating formal structures called bureaucracies; it encourages

> instrumental criteria and approaches to life; it favors rational and scientific-technical ways of knowing and ordering experience at the expense of the intuitive and non-empirical; it privileges mind over body, the cognitive over the imaginative and the emotional; its hold upon the individual is far-reaching and threatening to the human spirit. (p. 61)

Rank's (1958) assessment of the development of the discipline of psychology serves to illustrate a portion of Roof's (1999) claim. Rank referred to psychology as the "last and youngest offspring of religion" (p. 61). He stated that, "to appear rational, psychology had to deny the very existence of its parents, the belief in the soul, and to rationalize man's desire for immortality in terms of psychological quality or likeness" (p. 61). This "emotional cutoff" (Kerr & Bowen, 1988, p. 271) from its historical and cultural roots continues to have implications for the role of contemporary psychology on the spiritual evolution of society in general.

As stated earlier, for the most part, psychology, along with other major secular orthodoxies (economic, political, etc.), has not provided an adequate substitute for the human need for an inclusive and yet expansive framework of meaning that religion has historically provided. Based upon materialistic and causal worldviews, these secular ideologies have been inadequate to nourish the human need for the spiritual (Rank, 1958).

Smith (2001) has also written on the impact of modernity upon contemporary life. He charged that the modern West has been obsessed with life's material underpinnings and has written science (science and technology) a blank check, all the while ignoring the importance of religious certainties and the transcendent (larger horizons), which he felt represent the human dimension of life.

Given the continuous impact of modernist influences over time, it is not surprising that people are searching for ways to fill the void of meaninglessness and to heal the fragmentation and alienation. It is no wonder then that current literature on leadership would seek to address this issue from a leadership perspective. Organizational leadership in particular becomes a social space for the playing out of these issues.

In response to the identified need for renewal of inner life, there exist multiple discourses concerning spirituality. Many of these discourses include religious symbols, teachings, and practices extracted from one cultural setting and introduced into another. For example, Roof (1999) addressed the "repackaging of meditation techniques" (p. 73). He suggested that

> a global world offers an expanded religious menu: images, rituals, symbols, meditation techniques, healing practices, all of which may be borrowed eclectically from a variety of sources such as Eastern spirituality, Theosophy and New Age, Witchcraft, Paganism, the ecology movement, nature religions, the occult traditions, psychotherapy, feminism, the human potential movement, science, and, of course, all the great religious traditions. (p. 73)

Given the diversity of religious scripts and practices that currently exist, Roof (1999) believed that the individual functions like a *bricoleur*, "cobbling together a religious world from available images, symbols, moral codes, and doctrines, thereby exercising considerable agency in defining and shaping what is considered to be religiously meaningful" (p. 75).

It is noteworthy to observe that the quest for meaningful spirituality, which arguably is in part a response to modernity, in fact has in some instances invited a return of the modernist influence in the form of the instrumentality of faith and spirituality. Roof referred, for example, to "the benefits of believing and/or cultivating an interior life" (p. 83) and to "rationalized procedures and formulas designed to serve the expansive self" (p. 66).

Zizek (2001) offered the "Western Buddhist" as an illustration of the self-deception that can accompany an instrumental practice of spirituality. Western Buddhism, according to Zizek, is a "meditative stance," a "fetish," an "ideological supplement" (p. 15) to global capitalism. "It enables [one] to fully participate in the frantic pace of the capitalist game while sustaining the perception that [one] is not really in it" (p. 15) given one's new-found priority of a nonmaterial existence that can be intermittently accessed through meditative practice.

A second example of instrumental spirituality that Zizek (2001) discussed is the Western fascination with Tibet as an object of and vehicle for spiritual imagination and desire. Among other things, "Tibetans are portrayed as people leading a simple life of spiritual satisfaction—liberated from the excessive craving of the Western subject who is always looking for more" (p. 64). Drawing attention to the propensity to enframe the spiritual quest instrumentally, Zizek reminded the reader that "the form of [this] endeavor undermines [the] goal. . . . If we want to be Tibetan, we should forget about Tibet and do it here" (p. 67).

In surveying culture then, we observe a religious climate in which there is a tension between social belonging and personal meaning, belief, and quest. The personal-meaning quest is characterized by inwardness and subjectivity; it is often referred to as spirituality to distinguish the experience from organized religion.

In related fashion, I find the suggestion that personal meaning/spiritual quest is a reaction to the influences of modernity to be compelling. Furthermore, from an existential perspective I see overlapping polarities at work. From the above noted cultural perspective, religion is defined as related to form, and spirituality is defined as related to dynamic. Also inherent in the quest for personal meaning within the context of social belonging and belief is the individual and collective polarity that Rank (1958) identified as central to human growth and development. With these thoughts in mind, I turn to Hicks's (2002) concern that leadership studies be provided a framework that gives perspective to spirituality and religion.

A Further Exploration of Religion and Spirituality

Embedded within the discussion of religion and spirituality will be terms such as *spirituality*, *authenticity*, *transcendence*, and so on that are recognized as familiar today. The hope is that, by placing these terms within a framework, there will be a meaningful context from which to draw coherence and continuity for the further evolution of meaning and application.

Whenever religion is equated with dogmatic certainty and organizational rigidity, it deservedly receives critical challenge. Unfortunately for some, this has led to an uncritical acceptance of the notion that religion and dogmatic thought are synonymous. To cast religion in this light is to fail to comprehend that religion is a broadly defined and complex subject. Ideological imperialism is not simply the domain of the religious; it exists wherever there are ideological convictions (Oates, 1973). From the vast array of thoughts on the subject of religion and spirituality, it is an important challenge to articulate a meaningful perspective on leadership.

For the purposes of this dissertation, I initially want to highlight matters of significance to both religion and spirituality. I will then follow up with material that differentiates the two terms. I intend to differentiate spirituality from religion to pursue a line of thought wherein spirituality can be seen as similar in concept to the perspective on human agency that I have presented in this dissertation.

Beginning then with an area of commonality to both religion and spirituality, Hague (1995) suggested that both are directed toward the "exploration of those dimensions of the human person that are beyond the purely physical. . . . True religion and spirituality, because of their larger view, give perspective to life, . . . a sense of proportion, . . . of relative value" (p. 13), even perhaps to the extent of that which is worthy of ultimate concern.

Tillich (1958) considered religion to be a matter of ultimate concerns. Murray (1925) believed that religion deals with the uncharted regions of human experience. Allport (1950) saw it as providing a framework through which to search for necessary meaning. Maslow (1968) was of the conviction that having "a framework of values, a philosophy of life, a religion or religion-surrogate to life by" (p. 206) is essential to life. From Helminiak's (1998) perspective, "the function of religion has always been to bring meaning and coherence to life—religion touches every aspect of life" (p. 1).

On the subject of religion, Hague (1995) pointed out that there are individual, communal, and transcendent aspects to religion. Our understanding of religion is an ongoing process that incorporates these three major themes and their interrelatedness. "Consciousness," he said, "at whatever level…gives perspective to the lives of individuals and shared meaning to the community" (p. 41).

Rank (1958) referred to religion as the collective ideology par excellence. Organized religion represents both a powerful group need and the human struggle for immortality. Allport (1950) stated that, in the presence of an incomprehensible universe, the "great religions of the world supply . . . a world concept that has logical simplicity and serene majesty" (p. 17) for its followers. Organized religion seeks to address the question of how to live through the ongoing articulation of religious understanding and purpose. "Meanings and values, beliefs and ethics, credo and commitment, vision and virtue, understanding and evaluation, are all hallmarks of religion" (Helminiak, 1998, p. 1).

The quest for understanding and perspective has an individual and a communal face. It is in the exploration of the individual side of the individual and collective experience that we begin to move toward an appreciation for the idea of spirituality. Whereas religion can be characterized as a collective, spirituality goes to the subjective experience of the individual. Spirituality, according to Hague (1995), center's on human experience. It is a source of values and meaning, a way of understanding the world, inner awareness, and personal integration (Roof, 1999).

Efforts to explore the personal and subjective side of religious experience can be identified within the subject area referred to as the psychology of religion. James (1958), for example, approached the subject of religion from the perspective of the experience of the individual. He defined religion as "the feelings, action, and experience of individual man in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine" (p. 42). James is often credited for his distinction between the "once born" and the "twice born" types of religious experience. The consciousness of the once born is limited to a self-centered, superficially optimistic perspective on life that minimizes human suffering, pain, and tragedy. The consciousness of the twice born is open to the dark side of life and seeks redemptive hope through an engagement with a full range of human experience.

Allport (1950) also distinguished between institutional and cultural religion and the subjective religious sentiment of the individual. He wrote fairly extensively on the subject of religious sentiment, mature religious sentiment, and the role of personality in mediating the same. Subjective religion, he said, was "a rich pudding, smooth and simple in its blend, but intricate in its ingredients" (p. 8). Religious sentiment is a "divergent set of personal experiences that may be focused on a religious object, . . . the habitual and intentional focusing of experience, . . . a blend of emotion and reason, of feeling and meaning" (pp. 4, 17).

Subjective religion begins as "the flower of desire" (Allport, 1950, p. 13). Desire evolves into the process of valuing. The religious experience of the individual is refracted through the personality of the individual (bodily needs, temperament and mental capacity, psychogenic interests and values, pursuit of explanation, and response to surrounding culture). Mature religious sentiment is related to awareness and intention with respect to the heuristic character of religious sentiment and the desire to grow and develop in the face of new experience.

In a comprehensive psychological approach to the study of religious experience, Oates (1973) chose phenomenological psychology as an integrating motif. He defined *phenomenology*, in Husserl's (1962) words, as a "descriptive theory of transcendental pure consciousness. . . . It envelops the whole world as perceived by a person as world meaning" (pp. 427-428). "The phenomenological approach to religious experience," Oates said, "is especially important because the realm of religious experience is the realm of values, beliefs, intensely idiosyncratic behavior, and thought" (p. 35). The phenomenological self exists within a phenomenological field.

Helminiak (1998) also acknowledged the importance of the phenomenological in relation to the religious and the spiritual. And, like Hague (1995), Helminiak believed that the centrality of human lived experience differentiates spirituality from religion. Helminiak saw spirituality as an aspect of lived experience that may or may not find expression in religion. At its core, spirituality is an "unavoidable consequence of being human" (p. 10). The human experience, he noted, is driven by wonder, marvel, and awe. Spirituality is "specified by concerns for the open-ended unfolding of dynamic consciousness or spirit" (p. 24) in relation to the universe of being.

Inspired by this wonder, marvel, and awe the human spirit calls forth the child, the scientist, the poet, lover, and mystic within all of us. For Helminiak (1998), the goal of spirituality is the integration of the human being as the dynamic unfolding of the human spirit. Such integration requires attention to the full range of human experience in such a way as to honor the spiritual requirement of authenticity. One is authentic to the extent that he/she is open to the unfolding of human spirit. "Genuine objectivity is the fruit of authentic subjectivity" (Lonergan, 1972, p. 292).

Helminiak (1998), as much as anyone of whom I am aware, has worked out a model of spirituality based upon the writings of Lonergan (1957, 1972), who wrote on the subject of human consciousness or spirit. I present the model as one example of a coherent attempt to bring definition and depth to the concept of spirituality. Furthermore, there are within the model points of similarity to the perspective on human agency discussed throughout this dissertation. After describing the model, I will identify some of these points of similarity.

Lonergan (1957, 1972) believed that human spirit is synonymous with human consciousness. Through the spirit or consciousness we experience our "selves," we are aware of our awareness, and we have a desire to grow in knowledge and love. Helminiak (1996) referred to this process as the human core of spirituality. His humanist model of spirituality is a model of human becoming that emphasizes the innate human desire and capacity to know and love. Knowing is related to evolving human consciousness; loving is related to acting responsibly in relation to knowing. The model seeks to describe what is believed in reality to be the fluid process of the embodied experience of being aware and an authentic response to that awareness.

In an effort to bring clarity to an understanding of this fluid process, Helminiak (1992, 1996) described a tripartite model of the self-structure that refers to the organic, the psych, and the spirit. Organism includes those things pertaining to biological survival and to health, "the physical life form bound by time and space" (p. 28). The psych is a dimension of the human mind comprised of emotions, imagery and other mental representations, memory, and personality structures (Helminiak, 1996). Citing the work of Lonergan (1972), Helminiak referred to spirit as "the distinctly human dimension of mind, determined by self-awareness and experienced as spontaneous question, marvel, wonder, a dynamic open to all there is to know and love" (p. 28).

In differentiating psych from spirit, Lonergan (1972) drew attention to human consciousness as that "peculiar awareness that conditions and constitutes the highest functioning of the human mind" (Helminiak, 1996, p. 13). Frankl (1962, 1969) concurred with the idea of differentiating psych and spirit and advocated a tripartite model of self-structure using different terminology. Frankl spoke of the somatic, the psych, and the noetic or noological. Similarly to Lonergan and Helminiak, Frankl identified the noetic as a unique facet of human functioning, the human quality of being human, which for Frankl, relates to the human will to meaning.

Within the Lonergan-Helminiak framework, organism, psych, and spirit comprise the exigencies of human becoming. Spirituality entails the ongoing harmonious integration of the whole person. Integration demands attention "to the array of human exigencies rooted in organism, psych, and spirit" in dynamic tension with the overarching spiritual requirements of authenticity (Helminiak, 1996, p. 29). Authenticity is essentially a mindfulness of being by virtue of attentiveness to transcendental precepts.

The transcendental precepts are related to four levels or interrelated functions of human consciousness: experience, understanding, judgment, and decision. Experience is related to sensing, to data, to the empirical; understanding involves intelligent inquiry aimed at the generation of hypothesis, theory, explanation, and insight; judgment entails a reasoned evaluation of the knowledge at hand; and decision is a values decision related to responsible action in response to judgment.

These four functions of consciousness invoke four transcendental precepts. Experience invites awareness, understanding invites intelligence, judgment invites reasoned evaluation, and decision invites responsibility. The admonition, then, is to be attentive, intelligent, reasonable, and responsible. Being intentional concerning these matters is related to the unfolding of the human spirit, to authentic living, to spirituality.

Helminiak (1996, 1998) pointed out that values and meanings are the hallmark of human spiritual functioning and therefore an adequate summary of his model of spirituality. The idea of meanings comprises the first three aspects of human consciousness: experience, understanding, and judgment. The idea of values comprises the fourth aspect of human consciousness, decision.

I wish to note that Helminiak (1998) differentiated between reflecting and nonreflecting consciousness. Reflecting consciousness is intentional, and nonreflecting consciousness refers to an aware subject without a subject-object duality:

> It is the non-reflecting nature of human consciousness that makes us self-transcending beings. Because of our consciousness, . . . our spiritual nature, we are always situated already beyond ourselves, . . . always more than we have articulated or can articulate, for behind every articulation is the articulated subject, whose ever-present articulating has yet to be articulated. (p. 22)

The bimodal perspective of consciousness draws attention to the process and the experience of self-transcendence in which it is possible to promote nonreflecting awareness to reflecting awareness as symbolized by the *ouroboros*, the circular symbol of the serpent eating its own tail (Helminiak, 1996, p. 49). With respect to this process, we are encouraged to be present to experience, not through introspection, but rather through the direct awareness of experience (Bugental, 1965). "One becomes present to oneself, not as moved but moving, not as felt but feeling, not as seen but seeing" (Lonergan, 1967, p. 227).

There are phenomenological, hermeneutic, and existential influences evident within the Helminiak (1996, 1998)–Lonergan (1957, 1967, 1972) presentation of spirituality. These influences are noted in the emphasis upon lived experience, reflexive and reflective consciousness, meaning construction, and authentic living. Although Helminiak's (1996, 1998) views had some things in common with Frankl's ideas pertaining to spirituality as a distinct aspect of human experience that are differentiated from religion, Helminiak made a distinct contemporary effort to carve a niche for spirituality alongside the disciplines of psychology and theology. His writing represents a noteworthy attempt to define spirituality at a time in which it is subjected to a confusing array of notions.

Beginning then with the basic notion that spirituality concerns life beyond the material, we arrive at certain ideas concerning human experience and human agency. Spirituality signifies a desire to engage the subjective, to embrace the phenomenological, and to explore the expansive. At this point spirituality approaches vulnerability to either a subjective turn inward or a return to an objective and instrumental view of self. Because both perspectives are limiting, it is therefore helpful to be clear concerning matters of human agency.

Leadership, Spirituality, and Human Agency

Throughout the dissertation I have emphasized that persons are self-constituting subjects of significance tied inseparably to the world. The beliefs and values that we hold influence our openness to experience and our interpretation of experience. Personal growth and development involve the creative engagement of life experience while being mindful of the individual struggle with the collective. With respect to leadership, I will argue a spirituality that is attentive to these matters of human agency.

Though the Helminiak-Lonergan model of spirituality has been presented as exemplary, there are other ideas worthy of consideration in the pursuit of a helpful conceptualization of spirituality. As in the evolution of any subject matter, there are significant points of commonality to be noted, as well as points of difference, that provide the necessary creative tension for a more comprehensive and articulate understanding of the subject.

Young-Eisendrath and Miller (2000) edited a book on the subject of the psychology of mature spirituality. The impetus for the book emanated from their awareness of a cultural void between traditional and dogmatic religion and self-centered spirituality. Their invited contributors represented a spectrum of ideas garnered from philosophy, religion, psychology, and theology. The contributors were invited to speak to the issue of spirituality in the broadest sense and, more specifically, "to the complexity, nuance, and integrity of what would seem to them to be mature spirituality" (p. 3). In going over the subsequent essays from the contributors, the editors noted an emergent central theme that they thought "expressed the outline of mature spirituality in our time; an acceptance of one's limitations, grounded-ness in the ordinary, and willingness to be surprised" (p 3).

In reflecting upon what they believed might constitute a mature spirituality, Young-Eisendrath and Miller (2000) arrived at three components: integrity, wisdom, and transcendence. Integrity, they said, refers to "an ethical commitment and an integration of diverse states, . . . a complex, multifaceted perspective on life and humanity" (p. 3). Wisdom, though difficult to define, they considered to be related less to "New Age formulas or antiquated mysticism" (p. 4) than to the participation in a full range of human experience. Transcendence is the extension or expansion of "the limits of our ordinary consciousness or experience in ways that connect us with a symbolic or phenomenal reality beyond the ordinary" (e.g., "extending our ordinary sense of ourselves as autonomous individuals"; p. 4).

Mature spirituality, Young-Eisendrath and Miller (2000) contended, entails an engagement with life as it is without self-deception and with a desire to "become more truthful and compassionate in our development" (p. 4). The admonition to become more truthful and compassionate goes to Helminiak's (1996, 1998) suggestion that human becoming is in large part a condition of knowing and loving. Knowing and loving, he argued, which are the core of human spirituality, are concerned with authentic existence or truthfulness as related to our experience.

Taylor (1985) also spoke of matters of knowledge and responsibility in relation to knowing. Knowing pertains to the ongoing interpretation of experience and the subject-referring properties related to experience—the reflective in relation to the reflexive. Responsibility entails seeking the truth of our experience over time through efforts to articulate our experience. Language in this sense plays a significant role in the transformation of experience.

These three sources (Helminiak, 1996, 1998; Taylor, 1985; Young-Eisendrath and Miller, 2000) have in common a human agency that involves the capacity to be attentive to experience and to reflect upon experience with a view to making values-based choices and taking responsible action. Taylor referred to the human agent accordingly as a "respondent": an agent with a sense of self, of "his/her own life, who can evaluate it and can make choices about it" (p. 103).

A distinguishing feature of personhood, according to Taylor (1985), is one's capacity for "strong evaluation." He contrasted strong evaluation with "weak evaluation." A strong evaluator is a person or agent who is able to reflect upon his/her desires guided by a "language of evaluative distinctions" (p. 19), thereby choosing a course of action determined by a wider base of values than the strategic pursuit of immediate gratification. There is an acknowledged possible hyper-good that provides meaning and direction with respect to decisions concerning the relative value of goods. One can detect in Taylor's self-reflective agency the human capacity for second-order evaluation. In this respect there is a parallel thought to Lonergan's (1972) and Helminiak's (1996, 1998) emphasis on knowing and loving in relation to authentic living and to Young-Eisendrath and Miller's (2000) integrity, wisdom, and transcendence.

These matters of knowing and loving, being truthful and compassionate, attentive and responsible, and evaluative and authentic are common to certain perspectives on human agency. For example, the ethical and evaluative dimensions of human agency can be noted in Heidegger's (1962) call to authentic existence, the taking of ownership for one's life. It is evidenced in Fromm's (1976) differentiation of having from being, his emphasis upon human orientation and devotion (Fromm, 1947, 1973), and his admonition to live love and think truth (Fromm, 1950). It is evidenced in Frankl's (1969) assertion that persons are free to rise above the somatic and the psychic determinants of their existence. Rank (1958) encouraged the pursuit of individuation along with a concern for others and stressed the importance of recognizing limitations: Let God be God, he said. It is present most broadly in Whitehead's (1925, 1973, 1998) cosmic vision and ethical challenge of human participation in the evolution of the universe by virtue of knowledge (consciousness) and decision.

Leadership, Spirituality, and Ethics

In discussing the idea of spirituality as related to lived experience and human agency as a means of participating in spirituality, one becomes aware of the ethical relevance of these considerations. The preeminence of lived experience, participatory knowledge, and responsible living is an ethical stance that acknowledges the interrelatedness of life and invites a thoughtful and loving engagement with it.

In contemporary discussions of leadership, reference is frequently made to the imperative of ethical leadership. On occasion, directly and indirectly, the subject of ethics is related to the subject of spirituality. Clearly, the topics coincide as major areas of interest.

In my lifetime I mark the beginning of widespread interest in ethical concerns with the American war in Vietnam, followed in short order by the Watergate Scandal. Post–Vietnam war social consciousness in general has turned to environmental concerns and gender/sexual/power issues, to name a few. And, although the recent American invasion of Iraq has become a major current topic of ethical debate, there is also an emergence of interest in ethical leadership that appears to correlate with the apparent widespread disregard for moral and legal sanctions in so many public domains, including the health sector, sports, politics, business, religion, and education. "Laws, penalties, and logic about values-based performance enhancement have done little to curb impropriety" (Dalla Costa, 1998, p. 177).

With the erosion of public trust and rabid cynicism impacting sociocultural relationships, the subject of ethical leadership has been a major topic of consideration for some time now. And when the renewed call for attention to ethical standards appears to be impotent in the struggle to curtail trending cultural immorality, some have demanded a more comprehensive framework. Ohmann (1989), for example, called for a "spiritual rebirth in industrial leadership" (p. 59). Dalla Costa (1998) spoke of the need for *conversion*—a word that signifies the need for a total and radical transformation of meaning.

I share Dalla Costa's (1998) belief that the problem with leadership ethics is related to leadership development curriculum. It is his contention that leaders are ill-prepared to deal with moral discernment. Citing extensive research studies, he referred to a "vast majority of executives . . . as stunted in their personal ethical development" (p. 211). Not only has the topic of ethics been marginal in formal leadership curriculum, (e.g., MBA education; Daboub, Rasheed, Priem, & Gray, 1995), but also when it is a topic for consideration it is frequently propositional. As Johnson (1987, 1993) pointed out, the relevance of propositional meaning cannot be assumed.

To arrive at shared meaning with respect to ethical propositions requires that we begin with the embodied imaginative understanding of the individual and work toward shared human perspectives. "Truth is always related to . . . embodied understanding" (Dalla Costa, 1998, pp. 211-212). The context of a linguistic community and culture in historical time has significance in the meaning ascribed to moral and ethical concerns. The significance of this notion is illustrated in a study of potential business leaders—first-year Harvard MBA students (Piper, Gentile, & Parks, 1993). The topic for consideration was related to the moral understanding of the students. The study highlighted the role of personal experience in the shaping of a moral perspective. In the case of the students in the sample, the perspective appeared to be limited by their socioeconomic backgrounds. They were fast-track success stories with little or no experience of disadvantage.

Lakoff and Johnson (1999) believed that "our moral constructs are structured metaphorically" (p. 290). Their conceptual system included primary and complex metaphors. Primary metaphors, acquired "automatically and unconsciously" (p. 60), contribute to the formation of complex metaphors in a fashion that they described as similar to atoms in relation to molecules. A complex metaphor is conceptual; however, the primary metaphors that form the complex metaphor are grounded in experience.

I briefly trace this line of thought in the interest of drawing attention to an important conceptual metaphor situated in the Western moral tradition that Lakoff and Johnson (1999) referred to as the "moral accounting metaphor" (p. 292). This costs and benefits schema forms the basis for understanding "our moral interactions, obligations, and responsibilities. . . . Moral action is conceptualized in terms of financial transaction" (p. 292). Morality, they said, "is about human well-being, . . . what is best for us and how we ought to live" (p. 190). Well-being is conceptualized as wealth, something that we can gain or lose. For example, we speak of having *rich or valuable* life experiences that *increase* our sense of well-being.

This line of thinking provides insight into the preponderance of instrumental thinking that permeates our culture. The notion of *economic imperialism* (Hirsh, 1976; Schwartz, 1986, 1990) comes to mind—"the spread of economic calculations of interest to domains that were once regarded as non-economic" (Schwartz, 1990, p. 13). Some would suggest that a business mentality now intrudes into most facets of life.

This predominantly instrumental and strategic mentality without a more transcendent perspective seems to lead to inevitable consequences:

> The highest value toward which effort is devoted determines what will become elevated and what subjected in the course of individual and social existence. If security or power is valued above all else, then all will become subjected to the philosophy of expedience. . . . A man who puts his faith in what he owns, rather than what he stands for, will be unable to sacrifice what he owns for what he is. (Peterson, 1999, p. 362)

When education is perceived to be solely an investment in career advancement and economic gain, plagiarism is a strategic maneuver to attain one's objective—a phenomenon referred to as *scholarship-as-product* (CanWest News Service, 2005). When science research is related to corporate funding, fraudulent behavior can be dismissed as the entrepreneurial pursuit of scientific ends. When athletic success is tied to financial gain, drug-enhanced performance is the clever utilization of technology in the advancement of one's professional career. Poniewozik (2004) discussed steroids, plastic surgery, growth hormones, Ritalin, and other means by which we "augment nature" as symptomatic of a "performance enhanced society." All of these examples of strategic calculation fall within Taylor's (1985) category of weak evaluation. They do not take into consideration a second-order evaluation, a larger framework of meaning.

Ethical leadership requires more than an instrumental view of human agency. Referring to organizational ethics, Dalla Costa (1998) suggested that ethical values must be authentic rather than "grafted on as some best-practice appendage" (p. 223). The "prescribed package of behaviors" must be replaced by a "deeply held and creatively expressed orientation toward the right, the just, the ethical" (p. 29). He referred to Dietrich Bonhoeffer as one who illustrated an ethical orientation—a radical otherness that gave him the courage to follow his convictions, the courage to be in the face of uncertainty and ambiguity. Ethical leadership, he stated, is oriented toward growth, "toward wisdom" (p. 222). Ethical development can be described as compliance, compromise, or commitment. Ethical commitment involves a broader perspective than that which is purely instrumental and strategic.

Bass and Steidlmeier (1999) approached the issue of spirituality and human agency from the perspective of ethics and authentic transformational leadership. The leader as moral agent is determined to be authentic or pseudo as a transformational leader by virtue of his/her moral foundation. Being a moral leader is "more a creative art than science. . . . Its hallmark is existential practice" (p. 196). Within Bass and Steidlmeier's model of leadership, moral components of leadership are manifest in the four dimensions of transformational leadership: idealized influence, inspired motivation, intellectual stimulation, and individual consideration. The ethical concerns of ideal influence pertain to McClelland's (1961) personalized or socialized power, those of inspirational motivation involve the empowerment of the followers, intellectual stimulation is ethically related to the leader's openness to unfolding truth and knowledge, and individual consideration is ethically related to organizational process. Are followers related to in an instrumental fashion, or are they granted human dignity? Is there value given to their lived experience?

Bass and Steidlmeier's (1999) outline for leadership and moral agency is useful in that it builds upon the Burns (1978)–Bass (1990) model of transformational leadership. Furthermore, it highlights specific areas of application that are particularly relevant for organizational leadership. The clarity of the model reveals an appealing simplicity. The remark that moral leadership is more "creative art than science; . . . its hallmark is existential practice" (Bass & Steidlmeier, 1999, p. 196) suggests a refreshingly realistic and complex challenge that lies beyond one-dimensional modernist thinking.

Summary

In this chapter I have endeavored to describe the existential practice of leadership within a framework of spirituality. I have noted the idea that spirituality pertains to life beyond the material (expansive-transcendent). It centers on human experience—everyday phenomena that become the source of values and meaning as well as a "broad pre-religious foundation for any systematic reflection or spiritual reality" (Averill, 2000, p. 2). Within this frame of reference I see agency involving engagement with life experience as a subject of significance. The challenge is to be knowing and attentive, loving and responsible—authentic to the degree that one assumes responsibility for his/her life experience.

Young-Eisendrath and Miller (2000) framed the quest for mature spirituality as involving integrity, wisdom, and transcendence. Helminiak (1996, 1998) and Lonergan (1972) suggested that the quest for spirituality involves awareness with respect to experience, intelligence with respect to understanding, reasonableness with respect to judgment, and responsibility with respect to choice and action. Taylor (1985) added the importance of articulation to the quest for spiritual development. Articulation involves wrestling with meaning in a discursive manner in which there is potential for the creative evolution of individual and community identity, meaning, and productivity.

I would add that the existential consideration of anxiety and the dynamic unfolding of consciousness also relate to spirituality and human agency. As well as the growth impulse embedded within the human instinct for meaning, there exists a fear of consciousness that leads to overidentification with the collective, including "the acceptance of ideological promise, material security, and intra-psychic stability" (Peterson, 1999, p. 351). This propensity for the constriction of experience, consciousness, and meaning is a deceptive process—an erosion of the capacity for creativity and renewal. Given that this form of self-deception is considered to be a cultural malaise (Schneider, 2004), I believe that it is imperative that leadership education approach the subject of self-awareness with contextual or cultural discernment.

The self-awareness leadership agenda can be an exercise in the promotion of "hyperagency" (Sandel, 2004, p. 54) in the "mechanomorphic" (Waters, 1948) drive to mastery or perfection. On the surface, the self-awareness curriculum hints at spiritual concerns and therefore arouses spiritual longings that it cannot satisfy. There is no movement toward authenticity. Driven by spiritual insecurity and discontent, it fails to cherish the spirit of others. Worse yet, we objectify and manipulate, suppressing the "curiosity, creativity, capacity for reason and doubt, and humanity" of others by "our failure to validate their experience or acknowledge their consciousness" (Feingold, 1995, p. 6).

Alternatively, a curriculum of self-awareness can be a process of self-discovery through a loving and righteous (meaning right-relationship) engagement with life experience, an ethical accomplishment. Preskill (1998) referred to this process as a "quest for the second self" (p. 344)—a metaphor for the ongoing transformation of one's being found in the service of others. It is exemplified, he noted, in servant leaders such as Martin Luther, Mother Teresa, and Lech Walesa (p. 344).

To this point I have argued the need of an expanded view of leadership curriculum given that modernist influences have played such a limiting role. I have advocated the creative influence of interpretive, existential, and phenomenological thought and attempted to bring these influences to bear upon a discussion of three popular leadership topics related to leadership and management, creativity and spirituality. The challenge now is to present a renewed leadership curriculum. Is it possible to awaken the spirits (Feingold & Helminiak, 2000) of those who would be leaders? If so, what would such a curricula entail? This will be the content of the final chapter.

CHAPTER 8:

CURRICULUM IDEAS

> While the day of Pentecost was running its course they were all together in one place, when suddenly there came from the sky a noise like that of a strong driving wind, which filled the house where they were sitting. And there appeared to them tongues like flames of fire, dispersed among them and resting on each one. And they were all filled with the Holy Spirit. (*New English Bible*, 1970, p. 148)

This phenomenal experience as recorded in the New Testament scriptures holds a significant place within the narrative of the Christian Church. It signifies an awakening, a transformation, an infusion and dispersion of power within the church community for the ministry of the church in the service of humankind.

The phenomena described as wind and fire held significance within the Old Testament tradition. The prophet Ezekiel recorded his vision of the valley of the dead coming to new life upon receiving the breath of God. And like the burning bush of the Exodus story, the flames denoted Divine presence. Through the ages these powerful symbols within the church have served as a reminder that the Spirit is a source of discovery, innovation, and creativity.

Moving to a secular context, we witness Heidegger (1975), inspired by Nietzsche's (1872/1956) Apollonian-Dionysian text, assuming a prophetic role within Western modernity and calling for "fire from heaven" and "holy pathos" (p. 97). The ancient Greeks, he said, had fire and yet lacked "a clarity of presentation" (p. 97). We, on the other hand, have ample "clarity of presentation" (p. 97), but lack fire. With our "ability to grasp and delimit, . . . we have . . . enslaved ourselves" (p. 97), alienated ourselves from the holy fire. "Nothing appears to us as sacred" (p. 97); everything is a resource. Heidegger admonished us to recover the fire.

I would argue that much of the leadership development curriculum is about clarity and endless refinement of presentation for the purpose of extending absolute control over our world(s). Accordingly, the recovery and dispersing of fire is required as a means of positively impacting authentic human existence in whatever context the opportunity is extended. Following Heidegger's (1975) description of the task of the poet, the curriculum task can be considered to be that of "founding the holy," "consecrating the ground" (p. 99) on which the house can be built.

In the first chapter I stated that some see the concept of leadership as enigmatic—the enticing subject of research forever eluding the grasp of reductive measures. The concept of leadership is larger than our efforts to reify it. If leadership development curriculum is to represent holy ground, it cannot be "a production device" (Gallagher, 1992, p. 183) charged with the responsibility of dispensing advice on how to manufacture organizational gains. For leadership development curriculum to be holy ground through which evolutionary leadership processes can be birthed, it must be a creative work. Through the creative work of curriculum we experience a reorientation to essential meanings and matters of significance, including a calling to ethical relatedness with ourselves and with the world around us. An enlarged sense of authentic being in turn invites a renewed and inspired sense of destiny, of possibility, of becoming.

How then can leadership development proceed in such a manner as to do justice to that which is metaphysical? This will be the question for the concluding chapter. It is a question that invites a Dionysian play of ideas rather than an Apollonian precision of presentation.

How Do Leaders Learn?

For years it was a popular notion that a liberal arts education is conducive to leadership preparation. When I entered into church leadership in the early 1970s, the religious denomination with which I was affiliated considered a liberal arts degree to be a prerequisite to theological education for clergy. The thinking was that a breadth of education in the humanities would help to prepare one for informed judgment within a leadership capacity.

An increased emphasis on specialization and the technology of leadership has eroded this practice. Education for leadership has become streamlined within professional communities of practice. Political leaders typically have university degrees in law and/or political science. Educational administrators have degrees in education. Business leaders are frequently chosen from the ranks of MBA graduates. As I mentioned in earlier chapters, if anything, the business management model has replaced the humanities as a foundation for leadership development principles and practice. Today many organizations look to MBA graduates to provide leadership expertise.

A hopeful and significant exception to this trend has been the emergence of the experiential-learning component of adult education. This movement has prompted both a quantity and a quality of curriculum research and thought with which to inform practice. Clearly, a great deal of the work in this area has been co-opted by an economically driven agenda (e.g., continuous learning as human resource management practice aimed at increased human capital). On the other hand, the adult-education movement has opened the door for curriculum perspectives that are challenging the status quo.

One of the more influential curriculum perspectives with respect to leadership development has been the constructivist perspective, which is a

> humanistic, learner-centered practice that assists adult learners in reflecting on their experience in order to construct new knowledge. . . . A learner is believed to construct, through reflection, a personal understanding of relevant structures of meaning derived from his or her actions in the world. (Fenwick, 2001, pp. 9-10)

Some noted contributors to the body of literature within this perspective include Kolb (1984), Mezirow (1990, 1991, 1994), and Schön (1983). Mezirow is recognized for his extensive writing on the subject of transformational learning, Schön for an emphasis on constructivism in the workplace.

In an exploration of the relationship between learning and leadership, Brown and Posner (2001) cited transformational learning theory (Mezirow, 1991) and concepts as insightful in the development of leadership competencies. They concluded that transformational learning theory should be utilized to "assess, strengthen, and create leadership development programs" (p. 6).

The situational perspective on learning locates learning, the construction of meaning, within a specific community of practice. The suggestion is that we learn through participation. We learn by doing, by reflecting, and by discussing our actions and reflections with a view to improving our combined efforts to achieve our stated goals. Within the situational perspective an emphasis is placed upon collegiality, and collaboration in the construction of meaning. Any discussion of leadership from this perspective places an emphasis upon shared leadership. Action research, a popular learning methodology in the workplace, is an application of the situational curriculum perspective.

The critical cultural perspective on learning addresses the issue of power as it relates to learning. It is imperative from a critical cultural perspective "to analyze the structures of dominance that express or govern the social relationships and competing forms of communication and cultural practices within system . . . politics are central to human cognition, activity, identity, and meaning" (Fenwick, 2001, p. 39).

The psychoanalytical perspective on learning represents a challenge to an ordered and overly determined view of curriculum. Within the psychoanalytic perspective the role of the unconscious and the place of desire are deemed to have an important influence upon learning. These two complex notions draw attention to the role of intrapsychic conflict within the learning process.

One final curriculum perspective of note within adult education is the enactivist or co-emergent perspective (Varela, Thompson, & Rosch, 1991), which locates learning within the intricacies of a complex ecology. Learning is related to systemic functioning and evolution within which cognition is one variable in play. Learning involves exploration, experimentation, and awareness of action, reaction, and pattern—those things that make for structural dynamics. Within the business community the co-emergent perspective is one means of applying complexity science or chaos theory to organizational development. Wheatley's (1994) writing has been particularly influential in this respect.

Each of these curriculum approaches has merits that could be, and often are, utilized in the design of leadership education curriculum. Each perspective represents an important aspect of learning. I can appreciate the constructivist notion of meaning creation, the situational emphasis upon participatory learning, the psychoanalytic attention on creative tension, the critical cultural analysis of power, and the enactivist focus upon complexity and self-organizing systems. I wish to proceed, however, with a curriculum emphasis closely aligned with the interpretive nuances generated within this dissertation. In doing so I will keep before me Fenwick's (2001) fundamental questions for educators: "What is the nature of the intersection between the individual(s), situation, social relationships, and knowing?" And "is there a legitimate role for the educator in this process?" (p. 8).

At the outset of this curriculum undertaking I defer to Howard's (1995) practical wisdom. In discussing the issue of leadership education, Howard began by acknowledging the role of propositional knowledge and procedural knowledge. Propositional knowledge is fact and theory as they relate to leadership; it offers to us propositional truth about leadership. Procedural knowledge is related to those ideas that purport to tell us how to lead. Procedural knowledge is strategic; it involves skills and competencies.

Most leadership development curricula are aimed at propositional and procedural knowledge that is, arguably, necessary but not sufficient for leadership to occur. There is also another dimension involved in the cultivation of leadership. In an effort to illustrate this point, Howard (1995) used the analogy of the training of a musician. Both leadership and musicianship involve propositional and procedural knowledge. They both also include an evolving capacity for "interpretive reflection," a quality related to "personal choice, judgment, and imagination" (p. 118) in relation to specific challenges and opportunities, be they musical or related to leadership potential.

I will refer to this important dimension of leadership that goes beyond propositional and procedural knowledge as the *qualitative* element of leadership, which, from my point of view, is related to its existential qualities—those qualities that are concerned with being. What then is the intersection between individual(s), situations, social relationships, and knowledge? It is existential, it is phenomenological, and it is interpretive.

In an effort to develop an educational framework that is attentive to the qualitative dimensions of leadership development, I begin with Gallagher's (1992) idea that curriculum is a participatory and creative act and therefore not always under control; it "has its own power in which we must participate" (p. 179). "Education" Gallagher stated, "is a movement that transcends the complete control of those involved, while still requiring their participation. Participation or involvement in education means entering into 'the way' or the movement of this process" (p. 180).

In Gallagher's (1992) discussion of educational experience, he identified three important aspects of the interpretive educational experience: "its traditional context, self-transcendence, and productivity" (pp. 180-184). These three aspects of education provide a link from the ideas cited within the earlier chapters to a curriculum application.

Tradition

Knowledge is shaped by the collective. The forces of tradition and language (Gallagher, 1992) play a part in our accumulative understandings. We are impacted by cultural meanings and procedures, shaped and constrained by discourse. In approaching an educational experience then, we acknowledge that tradition will be a significant part of the conversation. Gallagher described this as the "fore-structure" of human understanding "that depends on previous experience" (p. 181). A "fore-structure, a context, a tradition . . . are all terms that signify necessary requirements for learning and cannot be reduced to explicit conscious control" (p. 181). We can, however, as Taylor suggested, creatively engage that which is our tradition through conversation.

Having noted that "cultural meanings and practices give form to the kinds of conversations we have," it can also be said that "conversations [give] form to meanings and practices" (Strong & Pare, 2004, p. 1). "In language we formulate things" (Taylor, 1985, pp. 256-257); we transform ourselves and our culture.

A leadership retreat that I attended comes to mind. During the initial stage of the retreat the participants (all men) took turns sharing autobiographical narratives. We frequently acknowledged the presence and influence of tradition, primarily as related to the influence of family values. Some of these values were considered to be positive, whereas others were noted to be problematic in some way or other. In the telling of the autobiographical stories there was an effort to make explicit the presence and influence of tradition in the growth and development of the participant.

As the retreat progressed and conversations began to form around current personal values and relationships, the influence of tradition became subtle. Although there was a general awareness of these influences, the experiential contours were not always clear. In some cases there was a bold effort to articulate a new way of being in the face of known traditional influences. One participant, for example, wrestled out loud with his relationship with his adolescent daughter. He had attended counseling with his daughter and was struggling to work on his end of the relationship; more specifically, to be aware of and more articulate about his feelings in relation to her. In his family of origin, emotion had neither been acknowledged nor discussed.

One theme that spontaneously surfaced during the retreat had to do with the desire to experience different ways of being in relation to partners, children, friends, and career. A significant cultural influence in some respects was what Schaffer (1992) referred to as the male "struggle against sentimentality" (p. 116). This influence was more evidenced in the struggle to body forth a new way of relating than it was specifically identified as a cultural barrier.

By the end of the retreat, the participants were acknowledging a degree of satisfaction in their experience of "being" together and a desire to progress in their personal and relational growth. To a person they identified the quality of their conversations with each other at the retreat as a defining characteristic of their experience. In conversation they had made an effort to acknowledge as much of their traditional context as they were aware of; in conversation they made an effort to imagine and articulate alternative values and ways of expressing those values; in conversation they wrestled with that of which they spoke and in the process were carried beyond themselves.

Self-Transcendence

Education, Gallagher (1992) explained, is neither the reproduction of nor the escape from tradition. Rather, it involves the transformation of tradition. Transformation is not an egocentric or strategic maneuver, but involves an encounter with novelty—the 'strange,' the 'stranger,' and the 'strange idea' (Peterson, 1999). This encounter with novelty or anomaly invites "participation in the play of experience, . . . a movement into a larger experience that belongs to the self, not as a possession but as a possibility" (p. 183).

The earlier discussion of Tillich's (1952b) ideas concerning form and dynamics stated that form anticipates dynamics. Authentic existence involves genuine form—an immediate expression of the basic experience out of which we live in unity with the traditional context as well as in conflict with it. Self-transcendence requires a tolerance of ambiguity. It requires a stance of openness and exploration in response to the dissonance that accompanies de-sedimentation and re-sedimentation.

Self-transcendence involves the capacity "to imagine, to think, to wonder, to be conscious" (May, 1981, p. 62). It involves the degrees of freedom (distanciation) necessary to contemplate matters of significance and make responsible choices. Self-transcendence is akin to Helminiak (1996, 1998)-Lonergan's (1972) spirituality of knowing and loving and the process of being attentive, intelligent, reasonable, and responsible.

Self-transcendence is an expression of agency, full participation in the exigencies of life, and therefore anticipates creative possibilities and productivity.

Productivity

Gallagher's (1992) discussion of productivity and education has much in common with the ideas expressed in the earlier chapter on creativity. Productivity is not to be understood in a "narrow technical or economic sense where production is subordinated to utility" (p. 183). It is not "the end result of a controlled production process, . . . the result of a planned out curriculum which, with minor adjustments, would increase (or decrease) outcome" (p. 183). The production related to educational experience is, rather, a creative process.

Learning takes place at the fluid interface of the individual and the collective, form and dynamics, destiny and freedom. Productivity involves our creative engagement with the exigencies of life. Although we participate in productivity, it is, like the composition of the poet, according to Gallagher (1992), beyond our control. We may conceptualize desired outcomes, but we do so with the full realization that the ultimate shape of the productivity will be determined by the dynamic processes in which we participate. Thus comes the appreciation that education has a life of its own in which we are participants.

I have taught in educational environments where controlled outcomes were emphasized. Most notable was a technical institution in which accreditation and recognition within the business community were contingent upon stringent procedures and measurable outcomes. I have also taught or facilitated in a learning environment with an enlarged view of productivity. Though it cannot be stated that learning does not occur in a controlled environment, in general, I sensed a different quality of learning in a more open educational setting. In a controlled learning environment the overdependence on form displaces genuine form, which, as stated earlier, anticipates dynamic. In a controlled learning environment there is minimal dynamic tension and therefore less creative productivity. There may be outcomes, but they are less likely to be authentic to the participants, and hence they lack in substance.

Alternatively, in a more open and participatory learning environment, any loss of control over outcomes is replaced with authentic learning observed in the power of expression of the participants. I refer to the leadership retreat that I discussed earlier. The open-ended curriculum centered on the theme of engagement with life. It was mediated through conversation around autobiographical narratives and values. The educational experience was predicated upon the experience of the participants and their engagement with one another. The participants' articulation of their thoughts in conversation took on a life of its own—a manifestation of the power of expression, genuine form and dynamics in action.

Within an overall interpretive educational frame of reference, I see leadership development curriculum being attentive to the hermeneutic, the existential, and the phenomenological. In a brief summary of these important facets, I will begin with the hermeneutic.

Engaging the Hermeneutical

The hermeneutic approach moves us beyond the managerial and the instrumental to more open-ended and creative process. For example, self-understanding proceeds as an interpretive process within a context of participation through which we articulate "our inarticulate sense or signification of our daily lives" (Mos, 1998, p. 83). "The self arises in conversation" (Taylor, 1991, p. 312). Our sense of self therefore is emergent, dynamic, and creative rather than a reified product of ego objectification. "Subjectivity is not maintained within itself and opposed to its object. . . . Subjectivity is drawn out of itself toward it possibilities" (Gallagher, 1992, p. 187).

Implicit within the relational and interpretive sense of self-understanding is an increased awareness of matters of significance and self-responsibility. Participatory knowledge, as noted earlier, confers community within which a "conjunction of ideas" (Foster, 1989, p. 49) can be surfaced and leadership can be shared.

Hermeneutic engagement is predicated upon interest and meaning—both essential to adaptation, growth, and redemptive hope, all of which are the domain of leadership. It is a leader's interest in life and quest for meaning that place leadership at the edge of tradition and self-transcendence, order and chaos. At this intersection self-awareness includes the knowledge of vulnerability. The leadership initiative therefore is "to pursue meaning—to extend the domain of light, of consciousness—despite limitation" (Peterson, 1999, p. 468). The hermeneutic context at this point engages the existential by virtue of the precondition of mortality.

Engaging the Existential

According to Bateson (1994):

> Ambiguity is the way of life, not something to be eliminated. Learning to savor the vertigo of doing without answers and making do with fragmentary ones opens up the pleasures of recognizing and playing with patterns, finding coherence within complexity, sharing within multiplicity. (p. 9)

Engaging the existential is related to the understanding that we live in contingency. We cannot ensure the outcomes that we desire. We do, however, experience the freedom to encounter destiny in meaningful and productive ways. In full acceptance of contingency, we can choose courage over dread (Bugental, 1965) and the path of learning and evolution over protection (Paul & Paul, 1983).

Within an interpretive framework I would introduce a descriptive ontology: "the study of 'being' in the dimension of existence" (Becker, 1967, p. 273). Tillich's (1952b) discussion of the polarities that comprise the basic structure of being are exemplary in this regard: individuality and participation, form and dynamics, and freedom and destiny. Schneider's (2004) metaphor of "the fluid center" (p. 10) provides a thoughtful way to engage the existential and shape one's restrictive and expansive possibilities.

From a slightly different angle, Heidegger's (1975) emphasis upon human existence in relation to the world invites a response to the call that comes from Being: "to open up and take true measure of the dimension of our existence" (p. xvi). At this point an engagement with the existential invites the inclusion of the phenomenological.

Engaging the Phenomenological

Within an interpretive frame of reference I want to encourage an engagement with the phenomenological as an occasion for disrupting the flow of everyday existence. There needs to be an opportunity to open up the world that is concealed from our perception by our daily preoccupations. There needs to be an opportunity to enter into relationship with parts of our existence that are taken for granted. The engagement with the phenomenological goes to the importance of perception and discernment for leadership.

Our culture rushes to decision—sums up people and situations in haste. We are anxious to trace the unfamiliar back to the familiar, to experience the relief, the feeling of power that comes from believing that we know, that we have things figured out and under control (Nietzsche, 1889/1998). We like to state that time is a commodity, yet we seldom own up to the costs incurred by virtue of decisions made in haste. Heidegger (1975) pointed out that in spite of our constant weighing and measuring (Taylor's [1985] 'strategic calculators'), we do not "know the real weight of things" (p. 135).

Engaging the phenomenological teaches the primacy of listening and attunement over speaking and action. It teaches the value of looking and listening with depth, relating with life at an essential level wherein we discover those nuances that express the unique within the familiar. Engagement with the phenomenological expands our capacity to be perceptive. It contributes to our ability to be discerning, to be wise.

Having identified the importance of an interpretive framework for leadership development curriculum inclusive of an awareness of the hermeneutic, the existential, and the phenomenological, I will introduce a few ideas that could be incorporated into leadership curriculum. The intent is not to present a comprehensive leadership development program, but rather to begin to think of ways to be more attentive to and nurturing of the qualitative dimensions of leadership.

Setting the Stage

Keeping in mind that leadership development education frequently occurs within formal and structured situations (e.g., courses, workshops, retreats, etc.), it is important to consider the culture from which these courses emanate.

Earlier in this chapter I mentioned that the traditional context, cultural meanings, and procedures are relevant to learning. There are two ideas within Lakoff and Johnson's (1999) moral metaphor system that I can see giving shape to a possible leadership education curriculum. I am referring to the family as an integrating metaphor and the moral accounting system.

The Family of Humankind Metaphor

The family/family of humankind metaphor provides a touchstone for articulating a hospitable learning environment wherein discourse ethics are considered to be foundational. The notion of hospitality extends in the learning environment to making space for the thoughts and ideas of others in dialogue and conversation (Derrida, 1999; Larner, Rober, & Strong, 2004; Levinas, 1987, 1987).

Hudak (2001) spoke of a "dialogical matrix—a communal holding environment within which dialogue is made possible" (p. 7). It is their contention that a dialogical matrix includes qualities of "love, humility, faith, trust, hope, and critical thinking" (p. 7).

The importance of the presence of humility to the learning environment cannot be overlooked. Peterson (1999) contrasted the "humility of creative exploration" with "the presumption of absolute knowledge, . . . the cardinal sin of the rational spirit" (p. 316). In humility we open ourselves to participatory knowledge, to the process of coming to know. In a spirit of humility we come to appreciate that "every individual is unique—is a new set of experiences, a new universe; has been granted the ability to bring something new into being; is capable of participating in the act of creativity itself" (p. 467).

Because personal experience of family and of hospitality are obviously different, the learning environment becomes an opportunity for exploring respectful ways of being in relationship, including ethical discourse. Even so, thought and care need to be given to how persons are oriented to relational space, knowing just how important this is to learning.

The Moral Accounting Metaphor

The moral accounting metaphor provides a touchstone with a predominantly instrumental and strategic culture. By acknowledging the moral accounting metaphor, the influence of the instrumental, it is possible to shift to a larger horizon of meaning.

Leontiev (2002), for example, referred to *existential accounting*. He focused upon the importance of consciousness, choice, and responsibility within a "currency matrix." In his discussion of different currencies he raised awareness of how different cultural currencies have become absolute to the neglect of other potentially valuable currencies (e.g., privileging wealth over health, image over authenticity, or ignoring the valuing of emotional currency altogether). He also reminded us that in the calculation of gains we have become unaware of and inarticulate concerning the costs of our decisions. By identifying a variety of categories of currencies, some familiar and others not, he opened up for discussion the consequences of choice and the importance of individual responsibility in the existential accounting process.

Propositional and the Procedural Knowledge

Clearly, there is a place for the didactic in leadership development. Propositional knowledge is a means by which new ideas are introduced into the leadership conversation. As noted in earlier chapters, the leadership conversation of recent years has included a wide range of ideas, including topics relating to spirituality, ethics, leadership and management, creativity, innovation, and complexity. I contend that existential and phenomenological insight can contribute to an emergent awareness of the importance of the qualitative dimension of leadership.

As for procedural knowledge, plenty of material exists on the strategic side of leadership. When procedural knowledge is considered from an existential-phenomenological perspective, however, it takes a different course from the normative "how to lead" curricula. A simple case in point is the popular leadership competency, emotional intelligence. The emotional intelligence concept has been clearly defined and operationalized so that it lends itself to inclusion in the "self-leadership" development package. Leading with emotional intelligence is considered to be one aspect, one competency, within the procedural or strategic leadership framework.

The existential-phenomenological approach to the idea of emotional intelligence is more experiential, relational, and circuitous. Being attuned to one's affect and emotional expressiveness is a byproduct of being attentive to the situated and relational aspect of life. Over time we come to articulate our experiences of living and our preferred ways of living in relationships. In short, it is lived experience rather than theory that informs our awareness, which then comes to govern our experience.

My intent here is to acknowledge the importance of propositional and procedural knowledge and then to shift the idea of procedural knowledge in another direction.

Forays, Pauses, Metaphors, and Methodologies

Forays

The word *foray* can be understood to mean "a venturing out, as into unfamiliar surroundings" (*Webster's Concise Dictionary*, 2003, p. 276). I am co-opting Dym's (1995) idea that forays can be a means of invoking transformational learning. Dym worked with the idea of forays in counseling couples through therapeutic change. I can see forays within leadership curriculum as a means of creating spaces for learning. I not only want to help others wonder about their leadership-related life experiences, but I also want to create new experiences. New experiences lead to new conversations. The idea of foray is to create occasions for different conversations, "extraordinary conversations that are intentionally creative that break from stale, resource impoverished, or fetishistic discourses in which stuck actions and meanings can be embedded" (Strong & Pare, 2004, p. 7).

Leontiev's (2002) existential accounting and currency matrix is an example of a foray. In entertaining Leontiev's ideas, that which begins within familiar conceptual territory moves into the unfamiliar, in this case the identification of other potentially meaningful existential symbols.

Another example of a potential leadership foray comes from Hutchins's (as cited in Becker, 1967) idea of the "Great Conversation, a conversation between specialists and generalists" (, p. 14). The key here is literature—literature that stimulates conversation about things that matter, the larger questions of ultimate concern. In *A Short History of Progress* Wright (2004) drew attention to three questions of ultimate concern: "Where do we come from?" "What are we?" and "Where are we going?" (p. 2). The idea of material progress, Wright observed, cannot be divorced from the contemplation of moral progress. Anthropology and history provide an occasion for the contemplation of moral philosophy in this exemplary book.

Forays into great conversations precipitate an engagement with and deliberation of matters of significance. In thought that parallels Taylor (1985), Becker (1967) offered the critical observation that we do not ponder the big questions; we ask the little questions:

> the questions that keep our daily work going in prescribed ruts, the questions that look out for tomorrow by automatically following the routine of the day, by accepting the world uncritically as we find it, and by not caring too strongly what we are really doing in it, or are supposed to be doing" (p. 14)

There are many symbolic resources at hand: literature, art, cinema, science, nature, lived experience, and so on. Forays can take various forms and are limited only by our imagination. I recall a foray to the university library early in a course on writing for publication. Being sent to the library was not particularly unusual, even in this age of research by Google. Being sent to the library to "graze" was what for me constituted a meaningful learning foray.

The idea is to thoughtfully initiate a range of experiences that invoke expanded awareness. This in turn leads to an appreciation of life from an existential and phenomenological perspective. Later in this chapter I will briefly touch on the subject of metaphors and methodologies, two more symbolic resources for learning forays.

Pauses

In his discussion of freedom and destiny, May (1981) defined *freedom* as "the capacity to pause in the midst of stimuli from all directions" (p. 163). "The pause is especially important for the freedom of being. . . . In the pause we experience the context out of which freedom comes. . . . We wonder, reflect, sense, awe, and conceive of eternity" (p. 163). In the pause we "learn to listen to silence" (p. 165). We become attuned to our situation and the uniqueness of other(s). In the pause "the rigid chain of cause and effect is broken" (p. 167).

"Pause," May (1981) contended, "is the prerequisite to wonder." Not to pause is to "sacrifice the richness of wonder. . . . We lose communication with our destiny" (p. 167). And yet, for many, the pause is something to be fearfully resisted. As Fromm (1976) reminded us, our driven culture prefers doing and having over being. We are mesmerized by the technological promise of continuous delivery of productivity without pause. We extol the virtues of the extroverted personality, and we label the introverted pause for reflection a sign of weakness rather than "a sign of inner richness of discriminating powers" (May, 1981, p. 172). We delude ourselves into thinking that we can be creative without pause. Arguably, we can be productive; however, being creative requires that we pause to be receptive to and retrospective of our experience.

The idea of the pause is vital to leadership development curriculum. The value of the foray is related to the opportunity to pause for thoughtful reflection and conversation. It is the pause, regardless of its length, that opens the door to an appreciation for the qualitative dimension of leadership.

Western culture has been increasingly curious about Eastern notions of what it means to pause in the flow of life. At the same time mainstream religious denominations are returning to the advocacy of the contemplative. Although there is value in these opportunities, they involve a more technical and rigorous discipline than I am suggesting here. My intent is simply to signal the importance of taking pause—to start small, with a view to increased awareness of that which is existential and phenomenological.

Metaphors

Metaphors can be a source of illumination; they transfer meaning and open up awareness (Huebner, 1999). There is creative potential in the symbolic, and there is ample opportunity to introduce fresh symbols into a leadership conversation still infused with modernist symbol clusters: the world as "machine," as "workshop," and as "experiment" (Moltman, 1985, p. 313). These male-oriented metaphors can be traced to the advancement of technology from the clock to the machine to the computer. They assume "an unbroken chain of causality which determines every event in the world" and fuels the quest to "find a formula for the world which is able to explain all events in a unified way" (p. 314). Furthermore, these metaphors implicate our sense of being by turning us into the very technologies that we create. The concept of community is challenged by utilitarian and strategic notions as depicted by the language of 'networking' and 'making connections.' The idea of cultivating wisdom is too slow in a world where knowledge is either manufactured in an organizational learning context or extracted from human resources.

Curriculum literature of recent years such as Michelson's (1999) has introduced Bakhtin's metaphor of the carnival as a means for evoking neglected aspects of the human experience (the "unstable," the "provisional," the "communal," and the "embodied") that "resist categorization and management" (p. 142). The medieval and Renaissance carnival is considered to be an occasion for commoners to temporarily get away from "the rigidity of a class and Church-bound society" (p. 142).

The use of the term *organic* within the leadership conversation seems to signify a desire to get away from the closed-system imagery of the machine or the computer. In related fashion, the idea of 'grassroots' leadership (from the ground up) is evidenced in the trend to participative leadership—a reformation-like priesthood of all believers.

A number of timeless metaphors are worthy of consideration within leadership development. Music, dance, art, and drama, for example, in open-ended fashion invite awareness and interpretation of experience. Referring to music and art, Rank (1932) commented that "ornament in line and melody in music are not only abstractions of what is seen or felt in space and time, but abbreviations of the infinite" (p. 351). Improvisational jazz is at times referred to as an appropriate metaphor for the leadership experience.

The movements within dance link us to "the pulsating energies of the world" (Rahner, 1965, p. 66): ebb and flow, individualism and participation, union and separation, constriction and expansion. In dance we play with form and dynamics. In dance we play; in play we dance around the truth

Rank (1932) referred to play as "an illusory plane wherein [one] can live potentially or symbolically" (p. 106). In the world of 'make believe' there is an absence of the fear or guilt that can accompany everyday experience. In the absence of fear or guilt there is freedom for creative expression. There is value in learning to live playfully, living in that state of grace that enables creative, productive, living.

Moltman (1985) suggested that the experience of play is a contributing factor in our capacity to engage contingency:

> The deeply felt contingency of the world in general, and the continually experienced contingency of the events in the world, lose their terror for the human being if s/he sees them as part of the great game which is being played with the world in its evolution, and with him/herself in the history of his/her own life. (p. 311)

Most significant perhaps from the perspective of leadership and work, play is a meaningful space that in its own way facilitates being creative free from the drive to be productive. It is holy ground in that it releases creative potential not related to any particular procedural methodology.

Drama, another form of play, is also a metaphor: "All the world's a stage" (*As You Like It*, 2.7.139). In the dramatic portrayal of myself engaged in the everydayness of my life, what do I reveal of myself? Who has been in on the creation of my script? For whom do I perform? It is the drama metaphor that draws attention to the person and role (form and dynamics) tension that often gives us pause for reflection.

Yet another familiar metaphor is the communal meal, the banquet, or the feast. Although this metaphor is anchored in both pagan and religious significance, at the very least it signifies a disruption of everyday events to celebrate life, relationships, and provisional care. In shared food and drink we acknowledge the essentials of life. The freedom and destiny dynamic is played out when we approach the table as we are and in the celebration of life's given-ness anticipate the future—the freedom to engage our potential.

There are so many examples of table fellowship from which I could draw. On one memorable occasion I was one of four counseling interns afforded the opportunity to travel by train from St. Paul, Minnesota, into Wisconsin for a field trip (a foray) to visit

Dr. Fritz Middleton, psychiatrist and author, in his countryside home. We spent a day with this hospitable elderly gentleman, partaking of his wisdom over food and wine.

Yet another experience of table fellowship of a different kind comes to mind. I have been playing recreational hockey with the same group of men on a weekly basis for about 10 years. The players are fairly skilled, having played advanced levels of hockey earlier in their lives. The hockey is competitive in a nonurgent way. Any desire to win is eclipsed by a greater desire to play skilled, creative hockey within the limitations of age and other facticities. It is playful hockey, in a social and recreational context. There are no referees present. In many respects the hockey is reminiscent of the street hockey we once played as children on the snow-packed roads in front of our houses.

Every year just prior to Christmas one of the founding members organizes a feast of sorts. We place a wooden folding table in the center of the dressing room. After the game we gather around the table to enjoy an informal meal of barbecued roast beef with buns, various condiments, and assorted beverages, including that hockey staple, cold beer. There is no denying the spirit of fellowship that comes into focus on this occasion.

Who cannot think of those occasions when sharing food and drink takes on a sacramental sense and there is for a moment a heightened sense of the significance of life and our relationship with it? Having communed with others and the basic elements of life, we leave the table with a renewed sense of the meaningfulness of life and our place within it.

There are any number of symbols and metaphors that provide creative insight for leadership development. A friend who lives on the west coast of British Columbia at one time used a sailing vessel, a former America's Cup contender, as a learning space for leadership development. Sailing is an engaging metaphor for leadership development. May (1981) suggested that in sailing a vessel we learn to encounter the elements: "We find our freedom at the junction of forces we cannot control (destiny) but can only encounter" (p. 47).

Methodologies

A major premise of this dissertation is that leadership development curricula need to be inclusive of more than a technical and rational orientation. In this final chapter I have referred to a number of curriculum orientations introduced by way of adult education. There is rich diversity among these orientations from which to draw in the quest to develop a more dynamic leadership curriculum.

Another resource from which to draw in this respect is an area of research methodologies. My intent at this point is not to discuss the merits of qualitative research relative to quantitative research, but rather to suggest a couple of methodologies that I believe have the potential to enhance leadership development insight and experience.

After quantitative research, action research, a qualitative problem-solving methodology, has become the most utilized methodology in the organizational leadership domain. There is merit in giving attention to other methodologies with different sensibilities. By way of example I will introduce narrative inquiry and human science inquiry.

Narrative inquiry. I suggested earlier that leadership occurs at the interface of individualization and participation. I also suggested that living at this individual and participation intersection can be considered from a narrative perspective (Kenyon, 2000). In considering the probability that those persons who seek leadership education are either in a designated leadership position or plan to be, I am proposing narrative inquiry as a qualitative research methodology that has much to offer by way of procedural knowledge.

There are many contributors to the narrative genre. I will refer to the work of Clandinin and Connelly (1994, 2000), which I perceive articulates a methodology that is sensitive to the intentions set out in this chapter. By this I mean that the procedural knowledge is sensitive to existential, phenomenological, and interpretive considerations. These authors noted that temporality is inclusive of the past, present, and future; that people are in process; that actions are "narrative signs" (p. 30) rather than conformations of the grand narrative; that life and experience are contingent rather than certain; and that life is situated; therefore context is important.

A designated leader in similar fashion to a narrative inquiry researcher will enter into someone else's (group or organization) experience in progress. In so doing they will, as Clandinin and Connelly (2000) suggested, "walk into the midst of stories" (p. 63) and begin to co-author a new story that contains elements of transformation in the realization of some desired potential existence.

"Narrative inquiry" then, "is a way of understanding experience, . . . a collaboration between researcher [leader] and participants, over time, in a place or a series of places, and in social interaction with milieus" (Clandinin & Connelly, 2000, p. 20). There is a shared effort after meaning that includes matters of significance and purpose that embody the intricacies of the freedom and destiny polarity.

In the midst of negotiating relationships, purposes, transitions, and ways to be useful, the leadership candidate has already begun the challenge "to make sense of life lived" (p. 78). Clandinin and Connelly's (2000) narrative inquiry provides an existential map for the experience of joining and participating in the experience of others. Following Dewey's view of experience as pertaining to situation, continuity, and interaction, Clandinin and Connelly proposed a three-dimensional narrative inquiry space. The interactive dimension includes the personal ("feelings, hopes, aesthetic reactions, and moral dispositions," p. 50) and the social (environmental conditions). The continuity dimension refers to temporality, past, present, and future. The situational dimension refers to place ("physical and topographical boundaries," p. 51).

These then are the major considerations of the narrative inquiry researcher. They guide the research experience and the inquiry. I am suggesting that they are helpful considerations for the person who wants to participate as leader within the experience of others.

Obviously, much more could be said and needs to be said about narrative inquiry. The intent at this point is simply to introduce the methodology and explain its relevance to the leadership development process. I move now to a second research methodology that I suggest has potential value in the leadership development process.

Human science inquiry. van Manen (1997) referred to human science inquiry as "the curriculum of being and becoming" (p. 7). It introduces ways of knowing that invite us beyond rational conceptualization. Through human science inquiry we come to experience "things in corporeal, relational, enactive, and situational modalities, . . . to know things through our bodies, through our relationships with others, and through interaction with the things of the world" (p. xiv). Our capacity to reason is enriched through our capacities to feel, sense, and intuit.

To attend to the phenomenological through human science inquiry pulls us back from our anxious problem solving and strategic posturing and places us in a space of thoughtful wondering from which we discover possibilities that are authentic to our individual and collective being.

Why is human science inquiry important for leadership? It is incarnational. It is inductive. It orients us to the world of the immediate, to that which is uniquely human and from which emerges the discernment and the freedom to act responsibly to that which emanates from being and gives power to expression.

By introducing human science inquiry as a methodology for leadership development, I am encouraging a thoughtful wondering about life—a search for and fulfillment of what it means to be human. Human science research is an opportunity to experience a qualitative dimension of life that in turn can illuminate leadership practice.

This brief comment on human science inquiry brings to a close this section on practical suggestions for leadership development curriculum. I would reiterate that my intent has been to suggest ideas aimed at fostering an awareness of qualitative dimensions of leadership. The suggestions emanate from a different understanding of self-agency than the prevalent self-contained, mastering, and strategic self. I turn now to the question of the role of the educator within the leadership development process that I am advocating.

The Role of Educator Within Leadership Education

What is the role of the educator within the leadership education process? The material discussed within the preceding chapters has been leading up to this important question. The question will serve as an appropriate means to frame my summary and concluding remarks.

I am advocating a leadership role for the leadership educator: leadership among leaders. If leadership development curriculum is to move out of a predominantly technical-rational and managerial framework, it will require a different pedagogical intent. It will require that leadership educators be critically informed with respect to the traditions of leadership and leadership education, expansive in the consideration of curriculum alternatives, and pedagogically thoughtful in the practice of leadership education. In my concluding remarks I will comment briefly on these three requirements of the role of a leadership educator.

To be a leader among leaders, to be in a position to challenge within the leadership form and dynamic dialectic, the leadership educator must be critically informed with respect to the tradition of leadership and leadership education. There is an interpretive function here that is prepared to challenge the predominant discourse that informs contemporary leadership education and practice. This process involves moving outside the immediately observable parameters that define leadership education and practice in order to consider and question the cultural assumptions that are foundational to the leadership curriculum.

The reader will recall that the impetus for my research and writing began during my preliminary research with a specific (local) expression of leadership curricula packaged as a course on leadership development. My inquiry led to the desire to examine more closely the cultural influences brought to bear upon the pedagogical intent of the course curriculum and others similar to it.

My critical examination of key cultural influences brought to bear upon leadership curriculum led to an awareness of the significance of assumptions pertaining to an understanding of "self." I concluded that mainstream leadership curriculum is predicated upon a particular view of self that is governed by modernist influences. The assumed self is considered to be self-contained, rational, strategic, and instrumental. An uncritical adoption of these assumptions regarding the self leads to a managerial pedagogical intent—more effective mastery and control of outcomes.

To provide a more expansive leadership curriculum, I have advocated an alternative view of self. My interpretation of self in this regard acknowledges the value of discussing the self-structure in an effort to describe important aspects of the experience of being human. To set up an expansive leadership curriculum, I have endeavored to inform my description of the experience of self with hermeneutic, existential, and phenomenological insight. A second requirement of the leadership educator is to be expansive in the consideration of curriculum alternatives.

In an effort to lay a foundation for an expansive leadership curriculum, I have introduced an expansive view of self. To move beyond an assumed modernist and strategic understanding of self, I have enlisted Taylor's (1985) self as subject of significance. To my way of thinking, a dialogical self represents more expansive possibilities than a monological self and so on.

In looking for resources to support this expansive project, I began with Taylor's (1985) insights regarding self-agency and then went on to include existential-integrative psychology as an alternative voice to conventional reductive psychology. These sources in turn led to other sources and further explication of hermeneutic, existential, and phenomenological insight with which to conceive of an expansive leadership development curriculum. After developing and elucidating some of these ideas (e.g., Tillich's [1952b] existential polarities), I chose three contemporary leadership topics with which to illustrate both traditional leadership curriculum thought and expansive considerations.

In the final chapter I have reiterated the need for an expansive leadership curriculum and discussed the theoretical considerations for such an undertaking based on Gallagher's (1992) description of educational experience. Then, based upon my assumption that the nature of the intersection between the individual, social relationships, and knowing is interpretive, existential, and phenomenological, I began to articulate practical curriculum ideas. This brings me, then, to the third requirement of a leadership educator: that they be pedagogically thoughtful in the practice of leadership education.

Fenwick (2001) spelled out a useful classification of potential roles that educators might assume in her description of the constructivist/reflective orientation to learning: facilitator, instigator, coach, and assessor. Facilitators, in general, encourage the process of recall, discussion, analysis, and reflection in the construction of knowledge from experience. Instigators set the stage for engaging learners experientially in a curriculum moment. Coaches "guide learners to reflect on choices in the 'hot action' of experience, so they will analyze undesirable outcomes and make corrections" (p. 14). Assessors play a role in the assessment of people's experiences with the purpose of crediting the knowledge that they have drawn from their experience. These four roles are considered to be blended rather than distinct and separate.

The role definitions are useful; they lend structure to the role of educator in an adult learning context. As important as these designations are, however, they do not go far enough. I have been arguing that leadership development is too often singularly concerned with competencies (vision setting, strategic planning, etc.) and does not do justice to the essence of leadership. In a similar fashion, to identify role designations and competencies within the role of educator does not address the qualitative dimensions of the educator.

In contemplating the role of educator within the curriculum orientation that I have been describing, I am influenced by my experience as a psychotherapist. From experience I would say that there are certain sensibilities common to the roles of educator and psychotherapist. Perhaps this is not surprising, because education and psychotherapy are pedagogical fields of endeavor (van Manen, 1991). Both psychotherapy and education, for example, are open to the possibilities of being and becoming (p. 14).

In this respect I am drawn to the term *attendant*, which Spinelli (2001) used to describe the psychotherapist's relationship to his/her client. Though the context in which Spinelli used the term is psychotherapeutic, it really has pedagogical significance and therefore is relevant to the role of educator as well.

To attend to someone(s), Spinelli (2001) explained, is to walk with them, journey with them for a time, explore together, and, by virtue of shared explorations, experience an illumination of life at various levels. There is an ascent given to the intersubjective. There is an appreciation for the existential, the phenomenological, and the interpretive.

To attend to someone(s) as a function of educational intent requires pedagogical awareness and sensitivity. What does this pedagogical sensitivity entail? Not a list of skills, as important as they might be, but rather various qualities of being that give power of expression to what we say and do. From van Manen's (1991) description of the qualities deemed essential to good pedagogy, I would highlight the following: concern for others,

> a deep-sense of responsibility, moral intuitiveness, self-critical openness, thoughtful maturity, tactful sensitivity toward [others] subjectivity, an interpretive intelligence, a pedagogical understanding of the [other's] needs, improvisational resoluteness, . . . a passion for learning the mysteries of the world, the moral fiber to stand up for something, a certain understanding of the world, active hope in the face of prevailing crisis, . . . humor and vitality. (p. 8)

Qualities such as these orient us to matters of significance and accordingly bring influence to bear upon our pedagogical sensitivity.

Conclusion

The topic of leadership is in fashion, as is revealed in the marketplace, wherein books, journals, websites, workshops, seminars, courses, and even graduate degrees abound on the subject. I am concerned that, in an effort to mass-produce material on the subject, there is a tendency to perpetuate a technical-rational orientation to leadership curricula. The critics are correct in pointing out that much of what passes for leadership today is really about effective management practices. Although it borrows the language of leadership, the pedagogical intent continues to be control of outcomes. There is a need for a more expansive perspective of leadership and leadership education.

I have chosen this topic because I believe in the importance of good leadership and leadership development. There is a need within our culture for leadership within leadership education. There is a need for educational leaders who are critically aware, creatively engaged, and pedagogically thoughtful—leaders who by virtue of their own experience are mindful of the existential and the phenomenological.

In an age of anxious conformity and managed outcomes, we need insightful, creative, inspired, and courageous leadership educators to "found the holy"—to consecrate the curriculum through which the spirits of others will awaken and evolutionary leadership potential will be birthed. This is a high calling and a challenging and timely need.

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